

POPE IOANE. N<sup>o</sup> 6.  
A

DIALOGVE  
BETWEENE A PRO-  
TESTANT AND A  
PAPIST.

Manifestly prouing, that a woman  
called IOANE, was Pope of Rome : against the  
surmises and obiections made to the contra-  
rie, by Robert Bellarmine and Caesar Baronius Car-  
dinals : Florimondus Ramondus, N. D.  
and other Popish writers, impudent-  
ly denying the same.

By ALEXANDER COOK.



LONDON,

Printed by John Haviland, for William Gerrat, and  
are to be sold at his Shop in Pauls Church-yard,  
at the signe of the Bulls Head. 1623. f

POTÉ FOURNÉ  
A  
DIALOGUE  
BETWEEN A PRO-  
TESTANT AND A  
PAPIST.

Manifestly proving, that a woman  
is a man, and a man a woman.  
In which are contained many  
curious and entertaining  
anecdotes, and other  
particulars, relating to the  
history of the church, and  
the state of the world, in  
the present age.

By ALEXANDER COOK.



LONDON,  
Printed by John Haskins, for William Carey, and  
are to be sold at his Shop in Pauls Church-yard,  
at the sign of the Bull Head. 1727.



TO THE MOST  
REVEREND FATHER  
IN GOD, TOBIAS, MY LORD

*Archbb. of Yorke his Grace, Primate and  
Metropolitan of ENGLAND.*

**I**T is lamentable to consider how many starres are fallen of late from heauen, how many Goddesses on the earth haue departed from the faith, and giuen heed vnto the spirit of errors, and doctrines of slanderers, to wit, the Papists. Yet me thinkes it is no matter of wonderment, because we reade, *That if men receiue not the loue of the truth, that they might be saued, God in his iustice will giue them strong delusions to beleue lies, that they may be damned: for few or none, of these late Apostataes, for any thing I can learne, were euer in loue with the truth. Among vs they were, but they were not of vs, as now appears*

*The Epistle Dedicatory.*

by their departing from vs ; for if they had  
 beene of vs, they would haue continued with  
 vs ; doubtlesse they would neuer haue faile  
 to Poperie. For though Poperie be managed  
 after the most politicke manner, yet in it selfe  
 it is a grosse Religion: and the *Perfiters* there-  
 of, as shamelesse men in auowing manifest  
 vntruths, and denying knowne truths, as e-  
 uer set pen to paper. All which it is as easie to  
 proue, as to object, against them. But my  
 purpose at this time is, to lay open their  
 shame in denying knowne truths : which  
 though it may be shewed by diuers particu-  
 lars, as namely by <sup>b</sup> *Parsons* and <sup>c</sup> *Bishops*  
 denying, that they call their Pope their Lord  
 God : by <sup>d</sup> *Bellarmines* denying that any Je-  
 suite had any hand in the powder-treason : by  
 their <sup>e</sup> generall denying, that Pope *Honorius*  
 the first was an hereticke, and by such like :  
 yet most apparently their impudency ap-  
 peares in denying the report of Pope *Ioane*,  
 which is proued by a cloud of witnesse in  
 this discourse (which I make bold to present  
 vnto your Grace : ) for they are driuen to  
 feigne, to forge, to cogge, to play the fooles,  
 and in plaine English, to lie all manner of lies,  
 for

<sup>b</sup> N. D. in his  
 warnword to S.  
 Franc. Hallings  
 watchword, En-  
 counter. 1 ca. 2.

<sup>c</sup> In his re-  
 prooffe of D.  
 Abbats defence  
 of Mr. Perkins  
 Preface to the  
 Reader. p 10.

<sup>d</sup> Apologia ad  
 lib. Iacob. mag.  
 Britann. regis  
 cap. 15. p. 208.

<sup>e</sup> Bellarm. Ba-  
 ron. Pighius, &c.

for the couering of their shame in this. *Onuphrius, Harding, Saunders, Cope, Genebrand, Bol-larmine, Bernartius, Florimonius, Papyrius Ma-so, Baronijs, Parsons,* and diuers others, who haue ioyned hand in hand, with purpose to carrie this cause away by strong hand, are so intangled in it, that it is with them, as with birds in the lime twig, which sticke the faster in, by how much they flutter the more to get out. Which if your Grace vpon perusing ( at your best leisure ) shall finde true, my humble desire is, that you will giue me leaue to publish it vnder your Graces name : partly, that by it the simpler sort ( for I write not for the learned ) may haue a taste by this, of the honesty, or rather the dishonesty of Papists, in handling of points in controuersie : and partly, that it may be a testimonie of that reuerent respect, which I acknowledge due to such Church Gouvernors as your Grace is, who giue attendance vnto reading, which the <sup>f</sup> A-<sup>f</sup> 1 Tim. 4. 13. postle willed *Timothy* to doe : and after the example of the ancient Bishops, preach often : drawing on others, not by words onely, but by example also, to performance of like exercises. Hereafter, if it please God, that health, and

*The Epistle Dedicatory.*

meanes of bookes serue, I shall light on some more profitable argument. In the meane while, I pray God strengthen your Graces hands to the finishing of the Lords worke, in the Province wherein you sit, as one of the seuen Angels in the seuen Churches mentioned in the Reuelation : that by your Graces meanes, the Ephra, wherein *Popish wickednesse* sitteth, may be lift vp betweene the earth and the heauen, and caried out of the North, into the land of Sinar, and set there vpon his owne place.

*Your Graces at commandment,*

**ALEXANDER COOKE.**



# TO THE POPISH,

or Catholicke Reader.



*Papist, or Catholicke, chuse whether name thou hast a minde to : (for though I know that of latter yeares thou art proud of both, each of the name <sup>a</sup> Papist, as well as of the name <sup>b</sup> Catholicke; yet I enuie thee neither : only I would haue thee remember, that that firebrand of hell Hildebrand, commonly called Gregory the 7.<sup>c</sup> was the first man who challenged it as his sole right, to bee called Papa that is, Pope, whence thou art called Papist : and that diuers are of opinion, as <sup>d</sup> Hugo de Victore noteth, that in some sense the deuill may be called a Catholicke ) I offer vnto thee here a discourse touching Pope Ioane ( if thou darest reade it, for feare of falling into thy Popes curse ) whose Popedom I will make good vnto thee, not by the testimonies of Pantaleon, and Functius, and Sleidan, and Illyricus, and Constantinus Phrygio, and Iohn Bale, and Robert Barnes, because thou <sup>e</sup> hast condemned their persons, and their bookes too, to hell : but by the testimonies of thy brethren, the sonnes of thine owne mother, because, as <sup>f</sup> one saith, Firmum est genus probationis quod etiam ab aduersario sumitur, vt veritas etiam ab inimicis veritatis probetur : That is a strong prooffe which is wrung out of the aduersarie, when the enemies of truth are drinen to beare witness vnto the truth. And as <sup>g</sup> another, Amici contra amicum, & inimici pro inimico inuincibile testimonium est : which sounds*

<sup>a</sup> Baron. annot. in Martyrol.

<sup>b</sup> Ro. Orot. 16. b  
<sup>c</sup> Lorinus in Ag. Apost. c. 20. v.

<sup>d</sup> 30.

<sup>e</sup> Anastasius Co. niculet Palestini- ta honoris D.

<sup>f</sup> Hallensis pro Lipso cap. 1. pag. 6.

<sup>g</sup> Bellar. lib. 4. de Ecclesia, cap. 4. Rhem. annot. in Ag.

11. 16.

<sup>c</sup> Baron. annot. in Martyrol.

<sup>d</sup> Ro. Ian. 10. c.

<sup>e</sup> Annot. in 1. ad Cor. 13.

<sup>f</sup> In Indice lib. prohib.

<sup>g</sup> Nouatian. de Trinitate, ca.

18. nu. 86. inter opera Tertul- liani.

<sup>h</sup> Viues de In- strumento pro- babilitatis.

*sounds as I conceive it, thus ; The testimony of a Papist a-  
 gainst a Papist, and the testimony of a Papist for a Prote-  
 stant, is without exception. The reason why I have framed  
 it in way of Dialogue, was, that I might meet more fully  
 with all the cavils which thy Proctors use in pleading of  
 this case : and that it might bee better understood of common  
 Readers, who are sooner gulled with continued discourses. If  
 I have spoken truly, I would haue thee beare witnesse with me  
 vnto the truth ; if oſter wiſe, I am content thou ſtrike me. For  
 though I hold thy Papiſme, in ſome reſpect, to bee worſe then  
 Atheiſme, agreeably to a ſpeech ſathered vpon Epiphanius :  
 Χειρὸν ἢ κακωτέρα τῇ ἀμάρτιᾳ, Hereſie is worſe then Infidelity,  
 and by conſequent, thy ſelfe a dangerous neighbour to dwell  
 by, becauſe, as one of thine owne <sup>a</sup> Docters writes. Corde  
 periculofius eſt cum hæreticis, quàm cum Samaritanis,  
 quàm cum Gentilibus, aut Mahumetanis agere : It is  
 queſtionleſſe more dangerous to dwell by an hereticke, then  
 to dwell by a Samaritan, by an heathen, by a Turke : yet I  
 am not ſo farre out of loue with thee, but I can bee content  
 to learne of thee, as <sup>b</sup> S. Auſtine did of Tyconius the here-  
 ticke, if thou canſt teach me. Tea I profeſſe, that though it  
 may be gathered out of <sup>c</sup> Campian, thy Champion, and Ti-  
 burne-Martyr, that thou beleeueſt, one heauen cannot hold  
 thee, and ſuch as are of my opinion ; though <sup>d</sup> Coſterus wiſh  
 ſtrangely, that he may be damned both body and ſoule, if any  
 of vs be ſaued : yet that hath not eſtranged me ſo farre from  
 thee, but that I wiſh thee well, euen eyes to ſee the truth, and  
 ingenuitie to acknowledge it.*

*a* Maldonat. in  
 Job. 4. 9.  
*b* Lab. 1. Retract.  
 cap. 18.  
*c* Ratio. 10.  
 I Fieri nequit vt  
 Lutheranus  
 moriens ſalue-  
 tur, gehennam  
 euadat, ex mæ-  
 ris ignibus  
 eripatur. Si  
 mentior, dam-  
 ner ipſe cum.  
 Lucifero, ſaith  
 Coſterus, Reſp.  
 ad refutatio-  
 nem Lucæ  
 Obſandr.  
 Propoſit. 8.  
 pag. vii.

Theſe ſeuerall ſentences are taken out of ſeuerall Authors, and are not  
 to be taken for a ſingle ſentence, but for a ſerious and ſerious  
 ſentiment, which is, that theſe ſentences are not to be taken for a  
 ſingle ſentence, but for a ſerious and ſerious ſentiment, which is,





POPE IOANE.

A DIALOGVE BETWEENE A PROTESTANT AND

a Papist, manifestly prouing, that a woman called Ioane, was Pope of Rome.

PROTESTANT.



Ell mer, and welcome home Sir. What new booke haue you brought vs downe from London this Morn

PAP. Oh, I haue an excellent booke, which discouers an large abuse P<sup>o</sup>p<sup>o</sup>edane, whose Popedom just as in the Catholicks dicta

PROT. What language is it in, I pray you? French? or Latine? or English? and who made it?

PAP. It was a first written in French, but I haue it in Latine. The Author of it is one Florimondus Rymondus.

PROT. Florimondus Rymondus? what is he, that I haue heard of him before? Is he, and his booke, of any credite?

PAP. He himselfe is reputed a very famous man for life and learning. So that, at this present he is one of the French Kings Counsellors in Bourdeaux, and as for his booke, it is of wonderfull esteem.

PROT. With whom I pray you?

PAP. Even with Cardinal Baronius; For he holds it the worthiest discourse that ever was made of that argument. He professeth, that he could haue found in his booke no more inferend, it was his Annals; but he is so foolish that he will say so. For by it is the Cardinal further & more to be abused & confounded all the pack of Hereticks, who heretofore upbraided the Catholicks with it, that now they are ashamed of it, which they haue said.

PROT. But hath any man else the like opinion of it?

PAP. No.

a An. 1603. Pof. feuin. in errat. & p<sup>r</sup>extermil. 1. 10. quz habetur ad finem To 3. Apparat. fac. b Vir. cum p<sup>r</sup>is. mis illuftris ac p<sup>r</sup>is, & doct<sup>r</sup>ina insignis, Baro- nius Annal. Tom. 10. ad An. 854. Nu. 63. c P<sup>r</sup>extermil. commendat. dus fama nobi- lis Florimondus Baronius loca citato. d Sic conficit m<sup>o</sup>strum illud, vt non aures p<sup>r</sup>udent. quz scripturae vel formulae. The

n<sup>o</sup> 3d

B

PAP.





beguine bogiest it: Was not *Onuphrius* the first, that ever  
 by reason sought out discretion the report of a third year doth  
 not edent he confessed, that many men of worth, as well as of  
 ordinarie sort, beleened it for a truth? Is it not to be found  
 in *Marianus Scotus*, in *Vigilius*, in *Gertridus Cisterciensis*, in  
*Johannes de Parisius*, in *Adrianus Potanus*, in *Pererius*, in *Be-*  
*cnus*, in *Requies*, in *Guilelmus*, in *Behaim*, *Beckius*, in *Stephan-*  
*sus* à *Carthago*, in *Theodoricus de Niem*, in *Chalcocondras*,  
 in *Wernerus Rolandus*, in *Plinius*, in *Palmarius*, in *Nauclerus*,  
 in *Sabellius*, in *Trithemius*, in *Victorinus*, in *Bergomerus*, in  
*Schodol*, in *Luxardus*, in *Falgasus*, in *Terentius*, in *An Epist.*  
*Wernich*, in *the Kitchenside* of *Paulus*, *Quesad*, and *Paeg*, and  
 all at *Rome*; in *Momden*, in *Cronius*, in *Charanis*, and  
 at number moe of your owne faction; and of your owne  
 friends: of which some were *Grecians*, some *Lutians*, some  
*Spaniards*, some *Frensh*, some *Germanis*, some *Polonians*,  
 some *Scots*, some *English*, and yet amongs one of them a  
*Lutheran*. Ye do we now hold a monime of your storie for summe lib. 4.  
 downe in picture: And is not so much to be gathered by  
 that image of hers; which is set vp amongst the rest of the  
 images of the Popes in the renowned church of *Sima* in *Italy*,  
 like; and is to be seene there at this day, which the Bishop of  
 that place would not suffer to be defaced in deed; for paining  
 of this Church, though your lesies bid earnestly requit  
 him to deface it? Was he not made of old (for feare of such  
 like after claps) a steele of cement, on which they would  
 see at their creation for proofe of their humanitie? Was he  
 not a marble image set vp as a monime in the most famous  
 place where the miserie of our time? In one of the oldest  
 streets in *Rome*? which moniment was to be some libel  
 within these few yeares; when in *Paul* lib. 3. *Nurem*. And  
 is it not written by men among your selves, that your Popes,  
 when they go in procession refuse to go through that streete,  
 in detestation of that fact, and go farther about? How say you,  
 is it not even thus?

Part. 1. is written (to confesse) what our Popes, in detestation  
 of that fact, when they go in procession refuse to go through that streete,

o Mufros &  
 magni nominis  
 viros historiam  
 hanc fufcipere,  
 eam quoque  
 vulgo veram  
 existimari. Lo-  
 co fupra citato.  
 p. Barthol. Cat.  
 2. part. Catal.  
 glorie mundi,  
 nona Confide-  
 ratio. Ioh. Tur-  
 recremar. in  
 fuma lib. 4.  
 part. 3. cap. 20.  
 Carolus Moli-  
 naus, cõment.  
 in Parifienf. cõ-  
 fuetud. Tit. 1.  
 nu. 26. Cælius  
 Rhodigin. An-  
 tiquarium lect.  
 lib. 8. cap. 1.

De viris  
 in vita  
 8.

De confuetudine  
 theologie  
 price for the

o loco supra  
citato.  
p. lib. 3 de Ro.  
Pont. cap. 24.  
q Fabula Ioan-  
næ, c. 21. p. 184.  
r In Supple-  
ment. Chron.  
ad An. 858.

f De vitis pont.  
in vitaloh. 8.

a Confutat. of  
the Apologie,  
part 4 fol 266.

refuse to go through that street: but this may easily be mistaken  
for the matter. For the true reason why they turned out of that street,  
which is the narrow way, is, for that that street is angust &  
abstrachiosa, a narrow street, and such a one as winds this way  
and that way, and in that respect, consists for so great a train, as  
ordinarily accompanies the Pope, to pass orderly through: as  
Onuphrius, and Bellermine, and Florigonius, have ob-  
served.

**PROT.** Say you for why, but if it be true which Philip-  
pus Bergomensis hath storied, this observation is false: for  
Eomisso (as saith he) (speaking of the Popes turning out of  
that place of the street, wherein Dame Sacco was delive-  
red) declinat ad dextram, et deorsum, & sic loco deestabili postre-  
gata, reintrantes iter perficiunt quod ceperunt: that is, Leaving  
that way, they turne into by-lanes and by-streets, & as soone  
as they are beyond that detestable place, they turne into  
their high way againe, and so go on in their procession. For af-  
ter upon their leaving that street, they enter into by-lanes and  
by-streets, and as soone as they are past that ominous place,  
turne in againe: the reason why they leave that street, can-  
not be, for that it is narrow, and winding in and out. For no  
question, but those by-lanes, are as narrow, and by their  
turning out, and returning into the same way againe, they  
winde as often in and out, as if they went along through the  
same street, though it were very crooked. But howsoever,  
if it is among you for it sufficeth me, that you cannot deny,  
but that which I hold you concerning this point, is written  
by men of your own religion: especially seeing Plinius  
who knew Rome well enough, and was desirous to cover  
the Popes nakednesse herein, as much as he could with any  
honestie, confesseth, that this is probable enough. What have  
you to say to this rest of my speech?

**PROT.** Much. For when you say Onuphrius may be first  
who by reason saith to discredit the report of it, that is not so. I  
hannes de Columna a good writer of Chronicles, long before  
Onuphrius, hath likewise openly related the vanitie of this  
fable, as Dr. Harding writeth.

26  
B  
PROT.

**P R O.** *Iohannes de Columna* his historie is extant in Latine in the Yniuersitie library at Oxford: and in French, in New Colledge library. But there is not one word, good, or bad, for, or against Pope *Ioane* in it. If he reiected it, he reiected it by silence.

**P A P.** But *Iohannes Auentinus* reiected it in plain words. And he wrote a good many yeares before *Onuphins*.

**P R O.** *Iohannes Auentinus* (I grant) reiects it as a fable in one word, but he gives no reason of his reiecting of it. Besides, *Bellarmine* casts him off as a writer of small credit: and *Baronius* brands him; not meerey for a skabd slicepe, but for an heretical skabby beast, destitute both of honestie and learning: and diuers of your Popes haue cried downe his history, as vnworthy of reading; wherefore I see no reason, that his reason-lesse reiecting of it, doth any way preiudice the truth of it. What haue you else to say?

**P A P.** First I would know who told you there was such a marble image in one of the streets at Rome?

**P R O.** *Theodoricus de Niem*, who was Secretary to one of your Popes, told me that: for *Adhuc vetus statua in marmore illic posita figuratius monstrat hoc factum*, saith *Theodoricus de Niem*: that is, Vnto this day an old marble image erected in that place sheweth the matter vnder a figure.

**P A P.** Indeede I cannot deny but that in former ages we haue said so, and (to confesse a truth) I my selfe haue read as much in *Antoninus Archiebiskop of Florence*, & in *Peter Aeneas*. But verily that image resembled no such thing. For neither was it like a woman lying in child-bed, nor was she boy which was grauen by her, like a child in the swaddling clouts, but like one of some yeares.

**P R O.** This your exception is to no purpose; for that age was a learne-lesse and a wilde age. And therefore perhaps had no more skill in grauing, caruing, and painting, then they had (of whom we reade in an Epistle of *Sir Thomas More* vnto *Erasmus*) who pictured an hare and a Grayhound so like, that no man could knowe the one from the other, till he (full wisely) wrote vnder, *Thiis the dog*.

*c. Ellen. de vers. his lib. 10.* This is the hare, as they of whom Appian writes, making mention of some, who were driven to stand either vnder, or about their pictures, *Hoc est bos: illud equus: hoc arbor:* that men might know what kinde of creature it was that they had painted. Questionlesse *Enas Siluinus*, pointing to a better time then that of Pope *Ioanes*, condemnes the painters and caruers thereof for notorious blunders, saying thus; *Si ducentorum, trecentorumque annorum, aut sculpturarum intueris, aut picturas: inuenies non hominum, sed monstrorum portentorumque facies:* that is, If thou obseruest the grauen or painted images which were made two or three hundred yeeres agoe, thou shalt finde, that they are faced more like monsters, and hobgoblins, then men. Now if they were such, what maruell, though intending to ingraue a woman traouelling, or rather newly deliuered of a child; they did it but vntowardly? But what I pray you doth that Image represent, if it represent not Pope *Ioanes*?

*z Lib. 3. de Ro. Pont. cap. 14.* PAP. *z* Cardinall Bellarmine serues to like of this opinion, who quesse that some heathenish priest, who was about to offer sacrifice, and had his man before him, is denoted thereby. But I may rather of *Florimondus* munde, who thinks it was an idols, even as images of some of the gods of the heathen.

*b. 1. Sam. 14. 12. 13.* PROT. If it had represented a sacrificing priest, and his man: the man should haue bene grauen behind, and not before his maister. For the seruant followeth his maister, as the young man that bare *Ionathans* armour, followed *Ionatham*; wherefore you haue reason to leaue *Bellarmines* in this. But why do you incline to *Florimondus*? doth he giue you any reason for this opinion? or alledgeth any Author of his opinion?

*c. Cum Onuphrio Panuino antiquitatis perscrutatore diligentissimo verus aliquod idolum existimauit.* PAP. That he professeth, that he followeth *Onuphrius* the-  
*Florim. ibid.* in, who was most diligent perscrutator. But he lies in this. For *Onuphrius* speaketh not one word good or bad of this marble Image. He passeth it ouer in silence, as though no man had euer spoken of it.

*Florimondus* is the son, who was a diligent perscrutator of the  
Ioane.

in stone. For if the ingrauen had purposed to represent such a matter  
and to commend thereby the memory thereof to the world's end,  
he would have set some inscription over it, far from all men who  
could move it, for remembrance.

**P R O T.** That is not so, for we read in *Eusebius*, that the  
woman who was cured by our Saviour Christ of her issue  
of blood, &c. erected (after the custom of the heathen) an  
image of him, no doubt for remembrance sake. But we read  
of no inscription written upon it. In the books of *Alexander*  
we read, that the Israelites were commanded to lay 12 stones  
upon an heap, as a memoriall for their children for ever.  
And yet this plain, by the circumstances they (for nothing  
therein in writing. When you paint *St. Peter*, you paint him  
with keyes in his hand, and set no inscription over his head,  
nor vnder his feet, as *Baronius* confelleth. Wherefore for any  
thing I yet heare, it is most probable that it was set up for

a monument of *Pope Sixtus*. *Quintus* was a  
*P A P E*. *Quintus* was a *P A P E*. *Quintus* was a *P A P E*.  
image is now removed out of that place. For *Sixtus Quintus*,  
that great builder and mender of high wayes, when he made  
that street straight, removed that image, as was formerly re-  
mained that image, and no more of it.

**P A R.** Believe that image would have bene some pic-  
ture of the street, if it had remained, and that made  
him move it.

**P A R.** *Quintus* was a *P A P E*. *Quintus* was a *P A P E*.  
*Quintus* was a *P A P E*. *Quintus* was a *P A P E*.

**P A R.** Now will I shew you that was for a purpose to rid  
the streets of such a cumbersome monument. But you told  
me that *Sixtus Quintus* removed it upon that occasion.

**P A R.** *Quintus* was a *P A P E*. *Quintus* was a *P A P E*.  
*Quintus* was a *P A P E*. *Quintus* was a *P A P E*.

**P R O T.** Wait he that know him for a lie, whilst you  
live, for it was *Pope Quintus* and not *Sixtus Quintus*, who  
removed it. And *Pope Quintus* removed it, & cast it into the  
Tiber, for that it disgraced the street, but not for that  
historicall cause, that he might extinguish the memory  
of that shameful act. And this is witnessed not only by some  
antient, but also by some modern writers.



o Lib. 3. de Re-  
Pont. cap. 24.  
p Fabulosum  
& ab imperio  
vulgo fictum.  
Annotat. in  
Platin vit. loh.  
8.  
q Nobiliter  
doctus, histo-  
riographus co-  
leberimus.  
Triph de Scrip-  
eccles. verbo,  
Iacobus Bergo-  
mensis.  
r In Supple-  
ment. Chron.  
ad An 858.

De rebus  
Turcicis, l. 6.  
p 28. 98.  
Lib. visionum  
impressus Paris.  
1513. Cap. 3.  
fol. 25.

7. Cap. 18. p.  
159. In ridicu-  
lorum autho-  
rū grege anno-  
merandus est.

*Hassennüller*, one (once) of your first order of Jesuits. Your *Florimondus* will not deserve (I feare) halfe the commendation you have given him.

P A P. I doubt not but he wil acquit himself like a man, of what soever you can say against him. But whence had you that of the stooles of easement, I pray you for in Bellarmin I read, that de sede ad explorandum sexum nulla vquam mentio. Of a stooles of easement, to trie the Popes sexe, ther is no where any mention in P Onuphrius, That it is but a meer toy, and an idle conceit of idle people.

P R O T. That of the stooles of easement, is recorded by *Philippus Bergomensis*, a man of great worth in his time, as *Tristhemius* witnesseth. For vpon mention made of Pope *Ioanes* storie, *Ad evitandos similes errores statutum fuit* (saith he) *ne quis de cetero in B. Petri collocaretur sede, priusquam per perforatam sedem futura Pontificis genitalis ab ultimo Diacono Cardinale attrectaretur.* That is, For avoiding like error in future times, it was decreed: that no man should be held for Pope, till the yongest Cardinall Deacon had found by triall, while he sat vpon a stooles of easement, that he was a man. And it is likewise testified by *Lambertus Chabecondylas*. For vpon relation of that storie, he goes on thus: *Quapropter ne decipiantur iterum, sed recognoscant, neque ambigant: Pontificis creati virilia tangunt, & quis anglic. exclamat: Mus nobis Dominus est:* that is, Left they should be deceiued againe, they make prooffe by feeling; and he that feeleth makes it knowne by crying out. We haue a man Pope. And by *hyci Robert*. For dicit *me spiritus ad Lateranense Palatium, & posuit me in porticu ante sedes Porphyrii ubi dicitur probari Papa an sit homo.* My good spirit (saith he) led me vnto the Palace of Lateran, & set me in the Gallery before the chaires of Porphyry, wherein they say the Pope is tried whether he be a man, or no man. And you may find as much in a later Papist, who within these few yeares, writ a booke of the Harmonie of Romish magistrats, and in it this.

P A P. You saye true indeed. For I now remember *Florimondus* confessed so much, yet he reprehendeth the Author for writing so.



9  
so. But let us go on: for I long to heare of whom you heard that  
such a chaire was to be seene, in the Popes pallace, within these  
few yeares.

PRO. I heard that of <sup>a</sup> Sabellicus. For writing of the same  
matter, *Spektatur adhuc in Pōsticā domo marmorea sella* (saith  
he) *circa medium inanis, quantum Pontifex continuū ab eius  
creatione recedit, ut sedētis genitalia ab ultimo Diacono attrac-*  
*sentur.* That is, There is to be seene at this day in the Popes  
pallace, a chaire of marble, wherein the new Pope presently  
vpon his election is set downe, that as he sits, the lowest  
Deacon may make triall of his humanitie by touching. And  
you may find as much in *William Brewin*, who liued in the  
yeare 1470. for in <sup>a</sup> *Capella Saluatoris* (saith he) *sunt due vel*  
*plures cathedrae de lapido marmoreo & cubio, cū foraminibus in*  
*is sculptis, super quas cathedras, ut audini ibidem, est probatio*  
*Papa, utrum sit masculus, an nō.* That is, In the chappell of our  
Saviour there are two or three marble chaires with holes  
in them, wherein, as I heard there, they make proofs whe-  
ther the Pope be a man or no.

<sup>a</sup> Aecid. 9.  
lib. 1.

<sup>a</sup> *Wilhelmus  
Brewin in codi-  
ce manuscripto  
de 7. Ecclesijs  
principalibus  
urbis Romae.*

PAP. <sup>a</sup> Florimiodus acknowledgeth there is yet such a chaire, <sup>x</sup> Cap. 10. pag.  
wherein the Pope sits after his election. But that he sits therein 196.  
so such an end as you speake, that he utterly denies.

PRO. And what is his reason.

PAP. <sup>y</sup> Because he sittes therein not in a corner, but in the <sup>y</sup> Ibid. p. 181.  
great Church of S. Iohn Latē, whither all the world (almost)  
comes to see him; where he is attended by the whole College of  
Cardinals, and whereat there are many Embassadors of kings  
and Princes: for a closer place were fitter for such a purpose. They  
might more conveniently haue made triall of his humanitie in  
the Conclauē where he was chosen.

PRO. And so they did, it seemes: for presently vpon  
their electing of him, before they proclaimed him Pope,  
they set him in a chaire in their Conclauē, as you may reade  
in the booke of holy Ceremonies dedicated to L<sup>v</sup> the 10.  
Whereby you may see how idly <sup>a</sup> *Bellarmine* takes, who <sup>a</sup> Lib. 3. de Ro.  
taking vpon him to cleare the point, neuer speakes of his <sup>Penit. cap. 24.</sup>  
sitting in the chaire in the Conclauē, but onely of his sitting  
in

in certaine other chaires at *S. Iohn Laterans*, as though he had bene chaired onely in publike, and not in private: and that he himself had said sufficiently to the point in question, by prouing that in publike there was no such conclusiō tried with the Pope: whereas the conclusion was tried in secret. But can you tell me what the end is why the Pope sits in such a chaire in publike?

PAP. *Marry to the end that thereby he may be put in mind, that he is not God, but man: in as much as he stands in need of a close stole as well as others: for so saith Florimondus.*

PROR. I promise you and he had need to be put in mind thereof. For though some Rapists shamefully denie it, there haue bene popist clawbackes, who in plaine words haue termed the Pope, as *S. Thomas* termed Christ: their Lord and God: and there are still who giue him such titles as are due to God, and ascribe like power to him and God. But me thinks, they should not need to haue set him in such a chaire to such a purpose, for his owne necessitie would haue driven him to set himselfe thereon ordinarily euery day: and his chamber-pot would haue serued to put him in minde of his humanitie sufficiently. For *Aurigenus* the elder knew by that, that he was man and not a God, as *Plutarch* writeth. Besides, me thinks they should not haue intended such a mystery by such a ceremonie, because they set him therein before he was in his pontificalibus: for till he be mired, till he be crowned, till he haue receiued the keyes, whereby is denoted his power to bind and loose: and a rod, whereby is denoted his power to punish the obstinate: me thinks there should be no feare of forgetting himselfe. For till such ceremonies be performed, he is not in his ruffe. Againe, had it not bene better thinke you, if they had aimed at anie such marke, to haue caused a boy to come euery morning vnto the Popes chamber dore (after the example of *Philip* king of Macedonia) who should haue whoope him out of his bed, and bid him remember, that he was mortall?

PAP. *If you like not Florimondus coniecture touching that ceremonie, what say you to Bellarmines which is: That he is set*

b Cap. 20. p.  
177. and 188.  
e N.D. in his  
Warn. word to  
Sir Fr. Hastings  
Encounter 1. cap.  
2. fol. 30.  
d Cap. Cum In-  
ter. Ex. au. Ioh.  
22. impress.  
Paris. 1513.  
& Lugduni,  
1515.  
e Ioh. 20. 28.  
fa. lande supre-  
mum in terris  
numen: Staple-  
ton. princip.  
fid. doctrin.  
præfat. ad  
Greg. 13.

g Part. 2. Moral.  
lib. de Iside &  
Osiride.

h Strobæus  
serm. 19. ex  
Athano.

i Lib. 3. de Ro-  
Pont. cap. 24.

on such a stoole, to signifie how he is raised from base estate, to supreme honour?

**PROT.** I say *Bellarmine's* coniecture is as improbable, and fond as *Florimondus*. For your Popes, since Pope *Ioanes* dayes, haue bene chosen for the most part out of the number of your Cardinals. And your Cardinals estate is not so base, as that he who is aduanced from that vnto the Papacie, can betwely said, to be taken in any sort from off a close stoole. For they are generally <sup>k</sup> Princes fellows. Yea some of them (you cannot but know) haue not bene ashamed to pre-<sup>k</sup>fixe their owne names before their owne kings, vsing these words: I and my king. Wherefore vntill you can render me some better reason, why your Popes are set on such a seate, I shall remaine perswaded, that in former times it was for proofe of their humanitie, vpon the accident aforesaid.

**PAP.** Enjoy your opinion for me. But where reade you that there was such an Image in the Church of Siena, which the Iesuites would haue defaced, but that the Bishop of the place would not suffer them?

**PROT.** That I haue heard by many travellers, and read in maister *Bel*, both in his booke of <sup>m</sup> *Morues* concerning the Romish religion, and in his <sup>n</sup> *Suruey* of Poperie: where vnto neuer a Papist of you all dare answer.

**PAP.** Yes we dare, though we do not. But I can tel you neuer, <sup>n</sup> *That Image of Pope Ioane*, which was set vp in the Church of Siena, is cast downe by the commandement of *Clement the 8.* <sup>p. 191.</sup> by the means of *Cesar Baronius*, at the request of *Florimondus*. <sup>o</sup> *Cesar Baronius*, hath certified *Florimondus* so much by a letter, and for toy, <sup>o</sup> *Florimondus* hath published it vnto the world. <sup>p. 194.</sup>

**PROT.** What? is that Image cast downe too? *Florimondus* might do well, to make request to the present Pope, that those bookes which write of Pope *Ioane* may be burned; in hope, that the present Pope will as readily burne the bookes, as *Clement the 8.* throw downe that Image, and *Pius Quintus* the other. And so in time to come, when all euidences are misseited, and all monuments defaced, and

made out of the way: it will be a plaine case there was neuer any Pope loane.

**P. A. P.** Oh! this angers you I perceiue. And yet why should you be angry at the throwing downe of this? For suppose it had stood still, is there any sence that because of such an Image, we should be bound the rather to beleue there was such a Pope? I can tell you, if we beleue Painters and caruers, we may soone marre all: for in Saint Andrewes Church at Burdeux, one of the excellentest Churches in all France, our Sauour Christ is described ascending vp to heauen upon the backe of a flying Eagle: which stands not well with the Scripture.

**P. R. O. T.** Thats true, if wee beleue your painters and caruers, we shall soone marre all indeed. For we find the Trinity painted by you, sometimes in the likenes of a man with three faces: sometimes in the likenesse of a man, with two heads, hauing a doue between the; both which fashions of painting the Trinitie, are monstrous in *Bellarmines* opinion. We find our Sauour Christ painted with long haire, as though he had bene a Nazarite by vow: which conceit is controlled by Scripture. We find him set on a weathercocke vpon the top of the Temple of Ierusalem, as though that Temple had had a spire steeple like ours: which is neither so, nor so. We finde the virgine *Marie* treading on the Serpents head, which the Scriptures foretold, that Christ himselfe should do. We finde her set out in a gowne of wrought gold: whereas (no question) she was meanelie appattelled: and with a paire of Beades in her hand, whereas of a thousand yeares after Christ there were no Beads in the world. In like sort we finde *Moses* painted with two horres; *John Baptist*, in a raw Camels skin; *John* the Euangelist, like a bearded boy, when he writ his Gospel; *Marie Magdalen* in a loose gowne; *S. Jerome* in his Cardinals robes: all which is false as God is true. Besides, your painters recommend vnto vs a Saint on horsebacke, whom they call *George*. And another Saint on foote, as big as a Giant, whom they call *Christopher*; and a she Saint, broken vpon a whele, whom they call *Catherine*; and a fourth drawne in peeces with horses,

q Si ea quæ ab  
artificibus ma-  
nu finguntur,  
credamus esse  
vera, interdum  
veteris & noui  
Testamenti  
historiam per-  
uertemus, &c.  
Florim. p. 193

r Lib. 2. de  
Imag. cap. 8.  
f For Nazarites  
must drinke no  
wine, Numb. 6.  
3. yet our Sauour  
did, Mat. 11.  
19. & 26. 19.  
t Tho. de Trux-  
illo. Ord. pñz-  
dic. Domin. 1.  
Quidrag.  
conc. 1.  
u Gen. 3.  
y Teste Poly-  
doro Virgil. de  
Inuent. rerum,  
lib. 5. cap. 9.  
z Hieron. ab  
Oleastro in  
Exod. 34. &  
Aug. Siuehus  
in recognit. vet.  
Test. ad Hebrai.  
cam verit. in  
Exod. 34.

ses, whom they call *Hippolytus*: wheress in all antiquity, there is no mention of any such Saints. So that you neuer spoke a truer word in your life, then this, that if we beleene painters and caruers, we shall soone marre all. But what if booke prooffe concurre with painuing and caruing? may we not then without feare of marring all, giue credit to painters and caruers? your *Belharmin* is of opinion that there can be no error in substance, as long as besides booke prooffe, there be monuments of stone, or of brasfe, for the prooffe of any auncient report. And if he speake the words of truth, the truth is with vs; for besides monuments of stone, wee haue the testimonies of many writers.

PAP. But not so many as you brag of, I beleene. And besides, & those you haue are but paltrie writers.

PROT. That shall be scene by a more particular view of them. Wherefore first, what say you to *Charanza*, the last of them whom I named, who was a diuinity reader among you, & afterwards Archbishop of Toledo in Spaine; was he a paltrie writer? or hath he not this storie, in your opinion?

PAP. I thinke he hath it not. For *Florimondus* names *Charanza*, among them who disproned the story of *Pope Ioane*, before he himselfe fell to disprone it.

PROT. Dorth he so? doubtlesse then he belies *Charanza*. For this is all that *Charanza* writes of that argument. *Iohannes 8. Papa 105. sub Petro, sedis An. 2. mēf. 1. dies 4. De hoc fecerunt, quod malis artibus pontificatum adeptus est: quoniam cum esset femina, seculum mentitus est; & postea a seruo compressa, doloribus circumuenta mortua est.* Which in english is this. *Iohn the 8. the 105. Pope from S. Peter, sat 2. yeares 1. moneth, and 4. daies. They report of this person that he got the Papacy by euil meanes, because he feigned himself to be a man, whereas in truth he was a woman, who being afterwards begot with child by one of her seruants, fell in travell and died thereon. And this is not disprouing of it. Is it trow you?*

PAP. No verily if he say no more of it, but perhaps he saith more, and you couer ale it from me.

PROT. Not a word I warrant you, in way of disprouing it: Wherefore

a Tinsen. Con-  
cord. Euang.  
cap. 13.  
b In 1601 Bib-  
lijs Sixti. Quin-  
ti, & Clem. 8. yet  
he writ it 90.  
c Ataris anni m  
excedēs, vt co-  
cet Baron. An-  
nal. To. 1. ad  
An 93. nu. 1.  
d Sculungus  
Confessio Hie-  
ronymiana. Po-  
lyd. Virg. de In-  
uent rerum. Iob.

4 cap. 9.  
e For prooffe  
whereof see D.  
Rayn. de Ro-  
Ecclesiz Ido-  
lolar. lib. 1. c. 5.  
nu. 31. &c.  
f Lib. 2. de Ro-  
Pont. cap. 11.  
g Si cuius com-  
menti authoris  
spētes, nihil  
illis vilius. Flo-  
rim. c. 31. nu. 1.  
i Possuimus  
Apparat. sacro-  
verbo Barth.  
Charanza.  
k Cap. 3. nu. 6.  
l In Sum. Conc.  
p. 370. edit. Pa-  
ris 1584.

Wherefore let vs go on, and obserue, who, and what manner of men the rest are, who beare witnes with vs in this case. What say you to *Krantius*? hath he not this story? or is he but a paltry writer?

PAP. *Krantius* is commended by *Pontanus*, for a famous historiographer. And seeing he wrote before *Luthers* dayes there is no reason ("as *Bellarmino* notes upon another occasion") that he should be suspected to write any thing for loue or hatred. But hath he this storie?

PROT. Yea. For these are his owne words. *Iohannes Anglicus, ex Moguntia mulier, mentita sexum, quum ac promptissimo ingenio & promptissima lingua doctissime loqueretur, adeo in se conuertit omnium animos, ut pontificatus adipisceretur, uno famulo sexum eius cognoscente, a quo compressa pragnans efficitur: & fertur peperisse apud Colosseum, An. 2. necdum expleto, in partu moritur:* which in effect sounds thus: *Iohn English, a woman of Menz dissembled her sexe, and being of a quick wit and glib tongue; & one that could speake very scholerlike, she won the hearts of all men, that she got the Papacie, no man knowing anie other but that she was a man, saue one of her seruants, who afterwards got her with child. They say she was deliuered neare the Colosses, before she had suten full two yeares. Thus Krantius.*

PAP. And hath *Mantuan* the same, whom you cited next before *Krantius*?

PROT. Yea *Mantuan*, who is commended by *Trihemius* for a great Diuine, an excellent Philosopher, and a famous Poet, the onely man in all Italie in his time: *Mantuan*, at whom the people pointed as he went in the streets, and said, This is he, which was wont to be held a matter of extraordinary credite. *Mantuan*, of whom *Petrus Mirandula*, *Pontanus*, *Beroaldus*, *Baronius*, *Possennus*, and diuerse others, giue honorable testimonie. This *Mantuan* hath this storie, For, falling to describe hell, and what manner of persons were in hell,

*Hic (saith he) pendebat ad hunc sexum mentita virilium*

*et quoniam* to view of, they that saw him, saw a woman, *Pomina*, *molis* of

m Chrono-  
graph. lib. 2.  
n *Krantius*, ho-  
mo Germanus,  
& qui ante *Luthera*  
nas contentiones scrip-  
sit: proinde nec  
odio nec amo-  
re ducebatur  
lib. 2. de effectu  
Sacram. cap. 18.  
o *Metrop.* lib.  
2. edit. Colon.  
1574. & *Franciscus*. 1590.

p. De Script.  
Ecclesiasticis,  
verbo, *Baptista*  
*Mantuanus*.  
q. *Philip. Bero-*  
*aldus*. *Hieron.*  
*Carmelita*, ad  
initium *Tom. 2.*  
operum *Manti-*  
*mani*.  
r. *Possennus*. in  
Apparat. sacro,  
*Tom. 1.* verbo,  
*Baptista*.  
s. *Tom. 3.* lib. 3.  
*Alphonsi*. fol.  
44. edit. *Fracos.*  
1573.



*Fæmina, cui triplici Phrygiæ diademati mitram  
Extollebat apex, & Pontificalis adulter.*

Which in effect sounds thus much: Here hangd the woman who went like a man, and came to the Popedom. And here hangd he that committed adulterie with her.

PAP. You say right: for I remember now that *Florimondus* Cap. 22. nu. 3. confesseth the tale is in Mantuan. But Mantuan deserves no credit in this: for he writes worse of her then ever any did before him: and <sup>in Scabuli pœi-  
ficij præfectum  
cum illa, laqueo  
in collū inset-  
to suspensum,  
commentatur  
Florim Ibid. &  
cap. 23. nu. 6.</sup> seignes, very ridiculously, that her horsekeeper who got her with child, and she were both hangd together.

PROT. Mantuan talkes of no horsekeeper of hers, but in generall of one who committed adultery with her, nor of any hanging, saue of their hanging in hell, which is likely enough to be true. Your *Florimondus* can lay his finger vpon nothing, but he grimes it. He can comment vpon no mans words, but he wrests them. There is not a word in *Mantuan* more (concerning her) then that which is comprehended in the three verses cited.

PAP. At better leisure I will examine your words more narrowly.

PROT. Is not this plaine?

PAP. What is there in the Epistle of the Uniuersities of Oxford, Paris, and Prague which makes for you?

PROT. In that Epistle set out by *Huldericus Hutten* Anno 1520. we read thus, *Ioh. successor Leonis 4 cepit circa An. Domini 854. & sedit an. 2. & mens. 15. fæmina fuit, & in papatu impregnata. Iohn* who succeeded *Leo 4.* was chosen Pope about the yeare 854. She was a woman, and got with childe in her Papacy. Is not this plaine?

PAP. Yes: but what find you in *Rauisius Textor*?

PRO. Scitum est ex Chronicis, & a maioribus scriptū (saith *Rauisius Textor*) *Iohannem Anglicum ab Ephebis sexū virilem simulasse, & tandem fato nescio quo, aut fortuna certe valente, ad Pontificatum peruenisse, in quo annos circiter duos sederit, post Leonem 4. neque prius innotuerit facti veritas, quàm a quodam ex domesticis impregnata, tandem emiserit partū.* That is, It is a thing well knowne by the Chronicles, and written by

In Officina  
Tit. Mulieres  
virilem habi-  
tum mentitæ.



our ancestors, that *Iohn* English from her youth vp carried her selfe as though she had bene a man, and at length, by I know not what destinie, certainly by verie great lucke, she became Pope, & sate about two yeares, after *Leo* the fourth, and no bodie knew her cosinage till she was with child by one of her meniall seruantes, and deliuered thereof.

a De Dict. fa-  
ctisq; memora-  
bilibus, lib. 8. c.

3. Tit. de femi-  
nis quæ doctri-  
na excel.

b So saith Allen  
cap. 5. of his de-  
fence of the Se-  
minaries, and

Posseuin. Ap-  
parat. sac. ver-  
bo, Baptista

Fulgosus.  
c Epitom. hi-  
stor. vniuersa-  
lis, cap. III.

d Lib. de Scrip-  
toribus Eccle-  
siasticis.

e In Chron. x-  
tatum mundi,  
state 6.

f Schedel de  
hac Iohanna  
verba facit, sed

ita ienuit, ita  
exulter, ita in-  
certe, vt de ea

re dubitasse vi-  
deatur. Florim.

lib. cit. cap. 4.  
ny 3.

g Loco citato.  
\* Ex impura  
Hussitarum fa-  
milia &c.

PAP. What find you in Fulgosus?

PROT. Marrie I find in *Fulgosus*, b who was a noble and learned man, and sometimes Duke of *Genua*, that *Iohn* the eight was found out to be a woman.

PAP. And what in Laziardus?

PRO. *Iohānes Anglicus in cathedra Petri sedit annis duobus, mensibus septem, diebus quatuor*, saith *Laziardus*. *Hic, vt fertur, femina fuit*, &c. that is, *Iohn* English sate in *S. Peters* chaire two yeares, seuen moneths, and foure dayes. This, as the report goeth, was a woman, &c.

PAP. And who was the next you cited before this?

PROT. *Hartmannus Schedel*, a Doctor of physicke, yet not ignorant of holy Scriptures, a verie wittie and well spoken man, as *Trithemius* witnesseth.

PAP. Oh: *Schedel* (I confesse) *a* reports this. *b* But he reports it so coldly, so fearefully, so faintly, that a man may well see he doubted of it. For he confesseth, that he knew not whether it was so or no; and therefore saith it upon one *Martin*; I know not whom.

PROT. Fie, that you should say so. Doth he not vse the very words without change, which *Platina* vseth in relating the same, whereof we shall haue occasion to speake ere we part? and against which you can take no exceptions? And doth he not (to imprint the matter deeper into the readers memorie) set her picture downe with a child in her armes?

PAP. Yes indeed I cannot deny that. But to be plain with you, I care not what he saith of it. For as *Florimondus* noteth, *c* He was one of the stinking broode of the Hussites, and liued in *Nurimberge*, what time *Nurimberge* was infested with Husses herefit. And therefore no maruell, if to curry fauour with them,



des faulces erreurs s'atant à lui, ne que de cetero in B. P. articu-  
 loca estur sede, prinſquā per perforatam ſedem futuri Pontificis  
 genua lia ab ultimo Diacono Cardinalis anteaſſerunt. That is:  
 John the ſeventh, by cōuntry Engliſh, was created Pope  
 next after Leo, and ſate two yeares and ſixe moneths. They  
 ſay this was a woman, and that ſhe went verie yong our of  
 England to Athens with a certaine great clerke who was in  
 loue with her: and that there by hearing of good preſſellors,  
 ſhe profited ſo much, that when ſhe came to Rome ſhe had  
 ſew like her in Diuinitie. Whereupon, by her reading, diſ-  
 puting, teaching, and praying, ſhe got her ſelfe ſo much fa-  
 uour, that vpon Leo his death ſhe was choſen Pope into his  
 roome (as many men ſay) by common conſent. But ſee the  
 lucke of it, a while after ſhe was got with child by one of her  
 acquaintance, and deliuered thereof in the time of her Papa-  
 tie. For going vpon a time from the Vatican to S. Iohn La-  
 terans in proceſſion, betwene the Coloffes and S. Clements,  
 ere ſhe was aware, ſhe fell in trauell and was deliuered  
 in the high ſtreete without the helpe of anie midwife. But  
 ſhe died preſently, and was buried without anie ſolemnitie  
 in the ſame place, with her little one by her. Now in hatred  
 of her ſilene ſtaying, and for continuing of the memorie of  
 ſo ſeild a part, the Popes to this day when they go in proceſ-  
 ſion, in reſpect of their diſlike of that place of her trauell,  
 which was in the miſt of her way, forſaking it, do turne in-  
 to by ſides and by ſtreets, till they haue left that on their  
 backes, and then returning into the ſame ſtreete againe, they  
 go forward with their proceſſion. And for auoiding of like  
 miſſeſſe in time to come, it was decreed: That none ſhould  
 be conſecrated Pope, before the yongest Cardinal Diacon  
 had tried by touching whether the partie to be conſecrated  
 ſaw ouer his ſhoulder that he was a man. Thus *de ſequenti*.

P. P. R. *Non ſolum de ſequenti ſed et de ſequenti*  
 rum, *ſed et de ſequenti*  
 P. R. R. No But this is he who wrote *ſed et de ſequenti*  
 in the year 1405. *ſed et de ſequenti*  
 Booke it ſeemeth that the *ſed et de ſequenti* was decreed  
 who

a Lib. de Scrip-  
 tionibus Ecce-  
 ſiaſticis.  
 o Lib. citato  
 pag. 37.

who seeing (perhaps) that it was printed in the yeare 1503, thought it was written in the yeare 1503.

PAP. That error is not so great, though an error. But if it be be that I mean, I say with Florimondus, That his reporting of it is an argument of his ignorance, and sales him ge.

PROT. So you may cast off all the rest if you be disposed, and make short worke of our conference, for you may say of euery one: His reporting of it, is an argument of his ignorance. When *Volateran* an historiographer of good note, shall be brought in saying, *Iohannes 7. Anglicus, quem dissimulato viri habitu dicunt feminam aliquin doctissimam fuisse, deprehensam, in via apud S. Clementem, quando peperit: that is, John English, the 7. of that name, who (as they say) carried himselfe like a man, when as Inderde she was a notable well learned woman, and discovered so to be by her delivery of a child, in the way neere to Saint Clements: you may reply, Volaterans reporting of it, is an argument of his ignorance.*

PAP. And what if I did say yet you shall know none, that I haue a better answer to him, and so the rest. But means while go on, and tell me what Trithemius saith to the matter.

PROT. Trithemius <sup>r</sup> Abbot of Saint Martinus Monasterie in Spanheim, a reverend and an exceeding great learned man, writes thus: *Santo Leone Papa mortuo, eodem anno Iohannes Anglicus successit 2. annis, & mensibus 5. quem ferunt quidam feminam excussisse, & uni soli familiari cognitam, & ab eo compressam, peperisse in strata publica. Et ob id ad vnicuique inter Pontifices panere noluerunt, quasi indignum facinus abhorrescentes.* That is, In the same yeare that Pope Leo died, John English succeeded for 2. yeares and 5. moneths. Now some say she was a woman, and that she was knowne so to be but to one onely, by whom at length she was begot with child, and delivered thereof in the high way. And for this cause some would not reckon her among Popes in disliking her villanous fact. Thus Trithemius. With whom in substance agreeth Sabellicus, a man of great reckoning in Venice, yea one of the famousst men in his time for all manner of good

*r* Reuerendus & vnderque doctissimus vir, Paulus Langius in chron. Citizenze ad An. 1515. In chron Monasterij Hirsaugiensis. Sabellicus vir vnderque doctissimus clarescens a *maximo* in p. cio. Trithem. lib. de scriptis Ecclesiasticis.

\* Papir. Mason.  
de urb. Episc.  
lib. 4. in Pio 3.  
u. Aeneas 4. 2.  
2 In similem  
impudentiam  
incidit Sabellicus,  
8cc. fath  
Florimondus,  
Ioco supra ci-  
tato.  
y In citon. Ci-  
tizenſe, poſt  
An. 1493.  
2 Lib. de ſcript.  
Eccleſiaſticis  
a Faſcicul. tem-  
porum, etate 6.  
ad An. 854.

learning of whole bookes \* Thus the third professed he made  
as much reckoning as Alexander did of Homers Iliads, To-  
hannes Anglicus papiſt nominat. 2. ſe. ſic Pontifex, ſaith Sa-  
bellian. Pont. is Maſturbator & ſtrumpet.

PAP. Stay you there, and ſave a labour. For I confeſſe with  
Florimondus, that Sabellicus by relying too much on Platina  
hath put it in his hiſtory, doing therein very indifcreetly.

PROT. And what thinke you of Wernerus Rolewinck, who  
is reckoned by 7 Papiſt Languin, among the famous Schol-  
lers of the order of Carthusians, and commended by Tri-  
themius, for a man of good learning, and much deuotion,  
whose words are theſe: Iſte Iohannes Anglicus cognomine,  
ſed natione Mogunvius, circa hac tempora dicitur fuiſſe. Et erat  
ſemina habita veſtitus virili: ſic in divina Scriptura profectus,  
ut par ei non innotaretur. & in Papa eligitur. Sed poſt impregna-  
ta, cum publice in proceſſione pergeret, peperit & moritur. Et hic  
ſextus videtur fuiſſe Papiſ, qui nomen ſanctitatis ſine re habuit  
uſq; hac. Et ſimiliter ſicut alij a Deo plagatus fui: nec ponitur  
in Catalogo Pontificum: that is, This Iohn, by his Sir-name  
English, by his countrey of Mentz, is reported to have ſit as  
Pope about this time. And ſhe was a woman. But went in  
mans apparel. She profited ſo well in divinity, that ſhe had  
no fellows, and ſo was choſen to be Pope. But after a while  
being great with child, as ſhe went in publike Proceſſion,  
ſhe was delivred thereof, and died. And this ſeemes to be  
the ſixth Pope, which to this day was called holy, & proved  
naught. And therefore he was plagued by God, as the reſt  
before him were plagued. Neither is ſhe in the Register of  
Popes. How ſay you, did not Wernerus indifcreetly in rela-  
ting it thus plainly?

PAP. Yes marrie ſhould be. But I wonder not at him, for rela-  
ting of it: becauſe in the ſame place (as Florimondus obſerves)  
he writes, that in as much as ſhe was a Germane, no Germane  
could ſhe ſure be choſen Pope, which is a lie with a lacher. For  
ſurely Germanes ſince that have bene advanced unto the  
Popedom, as Damalus the ſecond and Victor the ſecond, with  
others.

**PROT.** True: diuers Germanes haue bene Popes since *Ioane* the woman; Pope dome; and if *Wernerus* writ the contrary, *Wernerus* lied shamefully. But he hath no rule of his tongue, who chargeth *Wernerus* with such a matter. For these are *Wernerus* words, which follow presently vpon the former: *Nugatur aliqui, hoc de causa nullum Almanum in Papā eligi, quod falsum esse constat.* Some prattle, that for this cause no German may be chosen Pope, which is apparantly false. Whereby you may see that he reproveth that in others, for which he is iniuriously reproveth by your *Florimondus*. Your *Florimondus* may be a man in office, but if he go on as he begins, he will hardly proue himselfe honest.

**PAP.** Good words I pay you sir. *Florimondus* may be honest enough for any thing you say against him. For he writes, that he hath two editions of this *Wernerus*, the one bearing date what yeare it was printed, the other without date, but very ancient. And these two (as he saith) do differ in reporting the storie of Pope *Ioane*, and in nothing else. Now it may be that though in yours it be as you say, yet in his it is otherwise.

**PROT.** I my selfe haue seene two editions of *Wernerus* aswell as *Florimondus*; yea I haue seene foure, one printed in the yeare 1479. another printed by *Nicolaus Gmel* of Selersstad, I know not when, for it carries no date: a third without note either of the printer, or of the place where it was printed, or of the time when it was printed. But questionles very ancient: a fourth printed at *Frankesford*, 1584. In the 3. ancient ones there is not a word different in the narration of Pope *Ioane*: nor in the 4. sauing that the words *Nugatur aliqui, &c.* are in the fourth, and not in the other. But in none of them is there anie such thing as *Florimondus* chargeth him with. But wil you heare what the next man saith to the point in question? He is *Marbous Palmarius*, an Italian, and one of the choice men which were at the Councel kept by *Eugenius* the 4. against the Councell of *Basil* Pontifex 106. *Iohannes Anglicus* (saith *Palmerius*) *sedis annis 2. mensibus 3. Roma est huic Iohanni feminam fuisse, & uni soli familiari cognitam quædam copulatus est, & granis salis peroris. Papa existens: quæ*

c Math. Palme-  
rius, natione  
Italus .. qui in  
Conc. Florenti-  
no (quod Euge-  
nius Papa 4.  
contra Basil.  
Synodum re-  
brauit) inter  
præclarissimos  
viros annu-  
ratus fuit. Tri-  
them. de script.  
Eccles.  
d In chron. ad  
An. 853.



obſe cum inter Pontifices nō numerant quidā, ideo uolunt nūme-  
rum nō facit. That is: *Iohn* was a woman, yet not known so to  
be but to one of her familiars, who lay with her. She was de-  
liuered in the time of her Papacie: and because some reckon  
her not among the Popes, there are no more *Iohns* for her,  
then if she had neuer bene. Thus *Palmerius*.

PAP. Be it so. But what saith *Platina*, I pray you, for your  
purpose?

e Bartholo-  
mæus *Platina*  
Apostolicus  
abbreviator,  
vir vndeunque  
doctissimus &c.  
Triub. de Script.  
Ecclef.  
f De vitis Ron-  
tisan *Ioh. 8.*

PROT. *Platina* keeper of the Librarie in the Vatican, a  
man of great wit and learning, f writes thus: *Iohannes Angli-  
cus, ex Magnutiaco oriundus, malis artibus (vt aiunt) Pontifi-  
catum adeptus est: mentitus enim sexum cū femina esset, adole-  
scens admodum Athenas cum amatore docto viro proficiscitur,  
ibiq; preceptores bonarū artū audiendo tantum profecit, vt Ro-  
mam veniens paucos admodum etiā in sacris Literis pares habe-  
ret, nedū superiores. Legendo autē, & disputando doctē, & acutē,  
tantum beneuolentia & authoritatis sibi comparauit, vt mortuo  
Leone, in eius locū (vt *Martinus* ait) omnium consensu Pontifex  
crearetur: verū postea à seruo compressa, cum aliquandiu  
ventrem oculiē tulisset, tandem dum ad Lateranensem Basilicā  
proficisceretur, inters theatrum (quod Colosseum vocant à *Nero-  
nis Colosso*) & *S. Clementē*, doloribus circumuenta peperit: eoque  
loco mortua Pontificatus sui anno 2. mense 1. diebus 4. sine vilo  
honore sepelitur.* The meaning of which is: *Iohn English*, borne  
at Mentz, got the Popedom (as men say) by euill means.  
For he dissembled his sexe, being a woman indeed: and when  
she was verie yong, she went to Athens with a scholer, who  
was in loue with her. Where by hearing good Readers of all  
good learning, she profited so well, that when she came to  
Rome, she had few fellowes, but neuer a one her better.  
Now by reading, and disputing, learnedly and wittily, she  
got so much credite, that vpon *Leo* his death she was chosen  
in his roome (as *Martin* writes) by common consent. But  
within a while after she proued with child by one of her ser-  
uants; & though she caried all closely for a time, yet at length  
as she went to *S. Iohn Laterans*, betwene the Theater (cal-  
led the Colosse) and *S. Clements*, she fell in trauell, and was  
deliuered



delivered of a child, and died in the place. Which was in the second year, first moneth, and fourth day of her reigne. And she was buried without any solemnitie. How like you this?

P A P. So and so. But Bernartius is of opinion, that this was never written by Platina, but was foisted into him. For I have heard (& saith he) by Antonius Herweeld; a man of good report, and an Alderman of Louaine, that one Engelbertus Boonius, a reverend man, and Deane of a great Church in Germany, had oftentimes told him, that he had seene many ancient manuscripts of Platina in the Vatican at Rome, and perused them diligently, and yet found never a word in any of them touching Pope Ioane.

P R O V. That Deane had the lucke of it, if he light on such ancient manuscripts, as the Alderman of Louaine told Bernartius of. But how came the manuscripts in the Vatican to be many and old, seeing printing was in use, and Platina died Anno 1481, and how chanced it, that neither Onuphrius, nor Bellarmine, nor Baronius, who have had as free access into the Vaticane librarie as any, could never light on these manuscripts? How chanced it, that none since Bernartius thought good to except in that sort against Platina? Onuphrius, Bellarmine, and Baronius acknowledgement, that this storie is in Platina, perswades me, that either Bernartius belied the Alderman, or the Alderman belied the Deane, or the Deane made a foole of the Alderman. For questionlesse if there had bene any such manuscripts, some of them would have found them out, and made it knowne to the world ere this. For they are glad of narrowier fig-tree leaves to cover their nakedness withall, then such manuscripts, if they were forth-coming. But perhaps you have some better answer behind then this?

P A P. I have. For what could you reply, if I answered that which Bellarmine saith unto another occasion, to wit, that Platina wrote not by publike authoritie, nor took his historie out of the publike Registers of the Church?

P R O V. I could quickly tell you, that both Bellarmine and you speak untruthfull words. For besides that Platina himselfe

Aluqog

D 4

proffesseth,

Impudens aliquis nebulosus interpolavit scripta Platinae. Audisti ex Antonio Herweeldio, amplissimo laudatissimoque viro, Consulari Louanigeno, dixisse sibi sepius Engelbertum Boonium, vidisse se Romae in Bibliotheca Vaticana, antiquissima Platinae exemplaria manuscripta, sedulo examinasse, & de Platinae scriptis se literarum quidem reperisse. Bernartius de utilitate legendae hist. lib. 3. p. 111.

h. T. 3. de Pontificia, lib. 3. cap. 13.

(Proemio lib.  
de vitijs Pontif.  
in epistola ad  
Zulium 4.  
k Annotat. in  
Plat. in vit. S.  
Petri Apostoli.  
Lib. citato, ca.  
4. pag. 36.

m Si hac vera  
fibiperfualit,  
tanquam vn-  
guis in vlcere  
fuit, & odium  
quod in Pōti-  
ces conceperat,  
audacius quo-  
mouit.

a De script. Ec-  
clesiasticis, ver-  
bo. Nicholo-  
mus Platina.  
Crudehisme.

\* Apparet, ea  
quæ dixi ex his  
esse, quæ fieri  
posse creduntur.

o De rebus  
Parsis, lib. 6.  
pag. 98.

professeth, that he writ by the commandement of Sixtus  
the fourth, k Onuphrius confesseth, that he followed Damasus,  
Anastasiu, and such Historiographers as had written before  
of the same matter.

PAP. But what say you to Florimondus, whose answer is,  
That Platina reported it rather to shew his reading, then for  
that he thought it true?

PROT. What is Florimondus reason for that?

PAP. Marrie if he had thought it true (saith Florimon-  
dus) he would haue exaggerated it, and made the worst of it, that  
thereby he might haue reuenged himselfe of the Popes at whom  
he was angrie. For Paul the second (as all men know) racked  
him, and deprined him of all his dignities, and iustly cast him into  
prison, and kept him there as long as himselfe liued.

PROT. That Paul the second racked Platina, and de-  
prined him of his dignities, and kept him long in prison, is verie  
true. But that he cast him iustly into prison, is false. For Tri-  
themius witnesseth, that Paul the second dealt cruelly there-  
in. Yet suppose all to be true: doth it follow in your Flori-  
mondus logick, Paul the second wronged Platina, Ergo Pla-  
tina hated all Popes? And why nor the: Sixtus the fourth gra-  
tified Platina many waies: Sixtus the fourth set Platina at li-  
bertie, and restored him to his dignities: Ergo Platina loved  
all Popes? If one mans kindnes could not work loue towards  
all: it is not likely that one mans vnkindnesse should breed an  
heart burning against all: wherefore, notwithstanding this,  
we may wel think that Platina wrote as he thought. And the  
rather for that in the words following, he professeth, that  
such a thing might well enough happen. What say you to  
Chalcocondilas the Athenian, whom I named next before  
Platina, as a witnes for vs in this controuersie?

PAP. I say, Chalcocondilas hath not this tale.

PROT. What man? are not these his words? *Ubi statim  
seruam quandam in pontificatione esse subactam; quia fractus igno-  
rabatur. Nam Italia Occidentales penè omnes barbarum dunt.  
Cum autem illa mulier grana esset facta, & ad festum sacri-  
ficium prodisset, populi infantri in eo sacrificium decessit  
populi.*

populi. Quapropter ne decipiantur iterum sed rem cognoscant, neq;  
ambigant, Pontifici creati viriliter tangant, & qui tangit, accla-  
mant: *Mai nobis dominus est.* That is, It is well knownethar  
a certaine woman was made Pope, by reason they knew not  
her sexe. For all (almost) in the westerne parts of Italy, shauē  
their beardes, Now when she was great with child, and  
came abroad to solemnize some day, or to say Seruice: as  
she was at seruice, she was deliuered of a child in the sight of  
all the people. Wherefore lest hereafter they should be  
deceined in like sort, they make triall of his man-hood by  
touching, & he that toucheth proclaimeth: We haue a man  
to our Pope.

P. & P. I confess these words are in Chalcocondilas transla-  
ted into Latine. But I say with *Baronius*, that though it be in  
the Latine, yet that was by *Clauserus* the translators bad dea-  
ling, who feigned it in. It was not written in the Greeke by Chal-  
cocondilas.

P. & P. How proud *Baronius* that?

P. & P. Nay he woddles not with prouing of it, but refers you  
overt to *Florimondus* for it. For *Florimondus* hath excellently  
well (as *Baronius* saith) discovered *Clauserus* coſenage  
therin.

P. & P. How I pray youffer I know you haue *Florimondus*  
at your fingers end.

P. & P. Why, *Florimondus* compared *Clauserus* translation  
into Latine, with a French mans translation of the same into  
French: and by that he saw this tale was not in *Chalco-  
condilas*, for he found nothing of it in the French mans trans-  
lation.

P. & P. And is this *Florimondus* reason so much com-  
mended by *Baronius*, whereby he discouers *Clauserus* co-  
ſinage? Now the *Vicar* of *S. foolles* be ghostly father to  
them both: ſite why might not the French man as well leane  
it out, as *Clauserus* put it in?

P. & P. Oh, a faithfull translator (as *Florimondus* notes)  
doubt not haueſt it out, if he had found it in the Greeke.

P. & P. Nor put it in, if he had not found it in the Greeke:

Annal. Tom.  
10. ad An. 553.  
nu. 66.

Quamuis apud  
Chalcocondi-  
lum Latine red-  
ditū, cuiusmodi  
fabulare petitur  
esse descriptas;  
non tamen ab  
ipſo auctore  
poſitum ſcias,  
ſed ab im-  
poſtore. *Clauserus*  
fraudenter  
appoſitum.

q. Ibid.  
Impoſturam  
egregie detexiſſe  
*Florimondus*.  
Florim. fabu-  
la Ioann. cap.  
6. ou. 1.

Ibid. Florim-  
terpreta pueri-  
mittere no an-  
ſuo miſſet, ſi in  
Graeco expla-  
riczaratū in-  
ueniſſet.

e Grefser. lib. 2.  
de iure &c. pro-  
hibendi lib.  
malos, cap. 10.

durst he? And why may not we hold *Clauserus* as faithfull  
an Interpreter, as the French man? yea why may not we hold  
him more faithfull, seeing the French man was a Papist & for  
Papists hold it lawfull, in translating to omitte offensive  
matter: and so doth no Protestant. The truth is, *Clauserus*  
shewed himselfe an honest man in translating it: & the French-  
man shewed himselfe a Popish companion in concealing it:  
which appears by the Greeke printed at Colen An. 1615.  
wherein it is, and by Grefers confession, *Fac sunt qui valent*,  
*ea que leguntur lib. 6. Hist. Laonisi, non ab Authore, sed ab*  
*interprete Clausero esse.* Going on thus, agreeable. Now in  
*Bibliotheca Bauarica Monachij, tres extant Historie huius*  
*manuscripti codices, & unus ibidem in Bibliotheca Academiae*  
*Ingolstadiensis, in quibus omnibus lib. de Job. Papa sanctus fa-*  
*bulamentum legitur: nec credibile est interpretem ipso etiam*  
*græcos codices vitare potuisse.* There are who hold opinion,  
saith he; that, that which is read (of Pope Ioane) in the booke of  
Chalcocondilas, was neuer written by the Author, but chopt  
in by *Clauserus* the translator, which I can hardly beleue.  
For there are 3. M. S. of Chalcocondilas in one library in  
Bauaria, and an other in the library of the Vniuersity of  
Ingolstadt, in all which this tale of Pope Ioane is to be read:  
and it is not credible that *Clauserus* the translator did or  
could corrupt all these Greeke copies.

PAP. Well, if this answer please you, I will forborne that it  
matters not what Chalcocondilas writes of his mother. For  
in rendering the Greeke, why should we say *matrem* to  
be a woman, be it so: That is the most naturall sense  
all (almost) haue their beards: wherein he was grossly deceived,  
as *Florimondus* observes. And if in this story we see the  
Pope's Canons, the Italian Rites, yea all the Customs of  
the Westerne Church, are to be shewn the Pope's  
clerical custom to be a woman, as *Florimondus* says,  
saith *Pontacut*. That is, Pope Ioane's downe and his  
Clergie to make point their beards and their heads, in ro-  
ken

ken that they were of the Clergie: And, *Occidentalis Ecclesia Christi, ubi in Ecclesia Christiane primordia, barba radendi morem tenuisse*; *asserit Gregorius 7. Papa Gregorius the 7.* a voucheth, that from the Apostolic daies, the Westerne Clergie did shaine their beards. To whom *7 Durandus*, who lived about the year 1180. subscriveth: for he acknowledgeth, that before, and in his time they were shaved, proving the lawfulness of it out of *Exechiel*; and shewing the mysticies that are imported by it. *Yea Johannes Plerius Valerianus* (as you shall heare hereafter) witnesseth the same, imputing your error in electing Pope *Jaane*, to the ordinarie shaving of beards: because by that meanes a man could hardly know a man from a woman. Will not *Florimondus* lie lying? Wharthinke you of *Theodoricus de Nida* one of your Popes Secretaries? is it doubtfull whether I wrong him in calling him to be a witness in this case?

**PR.** I thinke you wrong him. For *Florimondus* reckoneth him among those who would readily have taken up such a tale against the Popes if he had heard of it, and yet did not.

**PR.** *Or Florimondus* is like himselfe, to say no worse, for these are *Theodoricus* his owne words: *Sebennus vocatus de Anglia, & fuit mulier de Maguntia nata, qua studuit. Atque sub virili habita, & in tantis profecit in artibus ipsis, quod tandem veniens Romam, & per biennium in eadem schola artes ipsas liberales legit: & adeo sufficiens fuit, quod etiam maiores & nobiliores urbis, eius lectiones frequenter audierint. Ea postea in Papam concorditer eligitur a Romanis, & Papatum biennio & amplius tenuit: sed tunc diuini octo, & delicis vacans, non potuit continere sicut prius fecit, dum arduenter in paupertate posita rarum studio insisteret: unde dum quadam die in Rogationibus cum clero Romano, sicut tunc moris erat, in solenni processione accederet, Papalibus ornata diuinis & ornamentis, edidit filium suum primogenitum, in quodam cubiculo alario acceptum, prope amplum Paucis in urbe; ex illius uisus sit in matrem a illic posita signumque demonstrat. Unde summi Pontificis, dum ad Lateranensem de Basilica Principis Apostolorum, & de curia vadens, illud rectum non facit, sed per alios vias, per indirectum*

\* Greg. 7. lib. 8.  
Regist. epist. 10.  
v. referet Salme-  
ron, d. 1. 18.  
in 1. Cor. 11. pa.  
147 and Barcn.  
Annal. tom. 1.  
ad An. 58. num.  
142.  
y Rational. di-  
uin. offic. lib. 2.  
de Ministris,  
&c.  
z Pro sacerdo-  
tum barbis.

b Lib. de privi-  
legiis & iuribus  
Imperij.

*transcunt, illud aliquantulum prolongando*, That, is *Iohn* called English, was a woman borne at Mentz, and she studied at Athens going in mans apparell, where she profited so well in the arts, that coming to Rome she read there the liberall sciences, and was held so sufficient a reader, that many of the better sort became her ordinarie hearers. Afterwards with one consent she was chosen Pope, and lived in it two yeares and upward. But betaking her selfe more then before to idlenesse and pleasure, she could not live continently as she did in her poore estate, when she plied her booke diligently: whereupon one day as she went with the Clergie and people of Rome ( according to the custome of that time) in solemne procession, being attired in Papall maner, she was deliuered of her first begotten sonne, begotten by one of her chamber, neare the temple of Peace, which stands in the citie; as is euident by an old marble Image which stands there to this day, to denote so much in a figure. And hereupon it is, that when the Popes go from the *Vatican* to *Saint Iohn Laterans*, and backe againe, they go not the direct way, thither, but by other streetes further about, and so make their iourney longer. Thus *Theodoricus de Niemo*.

P A P. I do not remember any particular answer vnto this mans testimonie. Wherefore go on, and let me heare what the rest say. Yet if you will for breuitie sake, you may passe over the testimonies of *Petrarch*, and *Boece*, and *Lucidus*, and of our countie man *Higden*, and some such others, because *Florimondus* acknowledgeth that they speake to it.

P R O T. Content: What thinke you of *Iohn* of *Paris*, who lived about the yeare 1280, and read publikely with great commendation in the Vniuersitie of *Paris*, both diuinity and humanitie? Beleued not he this storie?

P A P. I cannot tell. What say you?

P R O T. I thinke he did. For shewing how sometimes a man may lawfully dispute and take exception against the Pope, in respect of his person, he notes, that such a person may be chosen as is not capable: *ut si esset femina, vel hereticus, sicut fuerunt aliqui, qui ex hoc non numerantur in Catalogo*.

c. Cap. 3. & 4.

d Trithem. de  
Scrip. Eccles.  
verbo, Ioh. Pa-  
ris & Polici-  
anus in Appa-  
rat. fac verbo,  
Ioh. Paris.  
e De Potestate  
Regia & Papa-  
li, cap. 13.

logo.



20  
loge *Papae*. As for example, *Gild* he if he prooue a woman  
or an hereticke, as some haue done. Who in that respect are  
not reckoned in the catalogue of Popes.

*P. A.* It seemes by his words (I cannot deny) that he alledge  
in such a matter. But did you not alledge *Gotsfridus Viterbiensis*  
for prooue of the same? I pray you let me heare him speake for *D.*  
*Harding* reckons him among them who say nothing of her.

*P. A.* or *True*, *D. Harding* doth so. But so doth no man  
else of his side, to my remembrance. Which is a great pro-  
babilitee that *Harding* belieueth him. But not to stand vpon  
probabilities, the historie it selfe puts the matter out of  
doubt: for betweene *Leo* the 4. and *Benedict* the 4. we reade  
thus (not in the margent, nor in any other letter, but in the  
currant of the text, and same letter) *Papae Ioanne non nuncie-  
ratur*. That is, *Ioane* the the Pope is not registered. Wherby it  
is manifest that he knew of her, though he said lile of her.

*P. A.* When liued this *Gotsfridus*? and what manner of man  
was he?

*P. R. O. T.* He liued, as *Trithemius* witnesseth, in the yeare  
1185. and was a priest well scene in the holy Scripture, and  
not ignorant of humane knowledge: so that you haue litle  
cause to except against him either as a late writer, or a rash  
writer. But shall we at length heare what euidence *Mari-  
nus Polonus* affords vs in this case?

*P. A.* With all my heart: for there are diuers who hold  
opinion that that which is in *Polonus* touching *Pope* *Ioane*, is  
copied into him by *Heroldus*, who first printed him, or some such  
like fellow.

*P. R. O. T.* Do they say so? And can they shew me any booke  
written or printed, wherein it is not in *Polonus*, thus? *Post  
hunc Leonem Iohannes Anglus natione Adagninensis sedit an. 1.  
mens. 3. diebus 4. Hic, ut asseritur summus fuit, & quum in puel-  
lari aetate a quodam suo amato in habita virili Athenas ducta  
fuit, in diuersis sciētijs ita profecit, ut nullus sibi par inueniretur:  
adeo ut post Romae triuū legens, magnos magistros, & discipulos  
& audientia haberet. Et quum virbe, & vita & scientia magne  
opinionis esset, in Papam concordis est electus. Sed in Papatu per  
Quadragesimam.*

Answer to B.  
Jewels Apolo.

57.

Gotsfrid. Vi-

terbiensis Chro.

part. 20. in Ca-

11. logo Ro.

Pont.

h de Script. Ec-

clesiasticis, ver-

bo, Gotsfridus.

Viterb.

Gotsfridus was

Imperialis aulae

Capellanus, &

Notarius. Pos-

sium. Appar.

fac. verb. Gode-

frid. Viterb.

i Verius dixe-

rim, hanc omnia

ex Heroldi offi-

cina mansisse,

&c. Florim. c.

2. nu. 6.

k Polonus in

Chro. ad An.

815.

\* Gra. loquitur.

Dia. vera docet.

Re. verba collo-

cat. Mu. canit,

Ar. numerat.

Ge. ponderat.

Ar. colic. sira.

The three last

make Trivium.

The fourth late.

Quadrivium.

sanctissimi fuisse impetrator: deinde tempore patris huiusmodi,  
quoniam de Sancto Petro in Lateranum transferretur, Augustinus inter  
Coliseum & S. Clementis ecclesiam posuit, & postea mortuus ibi  
dem (ut dicunt) sepultus fuit. Et propter quod Dominus Papa  
semper eandem viam ad locum, predictum eundem spiritus huiusmodi  
ad deificationem suam hoc faciat. Ad hoc vultus in Catalogo  
sanctorum Pontificum, et propter mortem suam, quod propter  
reformationem fuit. Which in effect soundeth thus in English:  
After this Leo John English, by her country of Meitz, late  
two yeares, five moneths, and foure dayes. This Pope (as  
they say) was a woman, & being caried in her youth in mans  
apparell to Athens, by one who was in love with her, she  
promised to teach in diuerse kinds of learning, that she had no  
fellow, in so much that coming to Rome, and reading there  
Grammar, Logicke and Rhetoricke, she had of the greatest  
Rabbins there many auditors and scholars. And being much  
esteemed of in that Citie, both for her life and learning, with  
one voice she was chosen Pope. Now in the time of her Pa-  
pacy, she was got with child by some of her familiars: and  
not knowing she was to neere her reckoning, as she went  
from Saint Peters to Saint Iohn Lateran, betweene the Co-  
losse and Saint Clements Church, she was deliuered of a  
child; but died thereon, and was here (as they say) buried.  
And because the Lord the Pope doth alwayes shunne that  
way, it is thought by some, that he doth it in dislike of the  
accident. And she is not numbred among the Popes: partly  
because of her sexe, partly because of the dishonour of her  
fact. Can they say, shew me any booke written or printed,  
wherein it is not in Polonus must. Doth not Oropusius, and  
Bellarmine, and Bernartius, and Buronius, and N. D. with  
manie others of your side, who shew more wit then honestie  
in pleading this case, confesse that Polonus writ this? & that  
this is to be found in Polonus? doth not Antonius, who  
liued long before Herodas, saye as it is in Polonus at this  
day.

P. P. Yes, he must do. But some, as I told you before, suppose  
the doct, and namely D. Barrow, for his reports that write

yeares

Summa Huius  
partis. Tit. 12.  
cap. 1. 2. 3.  
In his Reple  
to D. Fulke  
ro. Deum  
45. pag. 375.

years ago, a Protestant (who was counted a great historian) brought out the same Martini in a more written hand, and in Latin this storie. And he told for many in the text, in the margin, in an other hand, & for many more he said that Van Iperceus (another) that this Author also faulth you

PROT. What Protestant was that, who had Martini so so faire a written hand? Can you tell me his name, or the place where he abode, that I may enquire further, for satisfying my selfe in the truth of his matters?

PAP. Nay, I know no more then I have told you. For the Doctor names no particular circumstance. But I make no question of the truth of it. For I presume that such a Doctor would

PAP. Oh no. A popish priest lie, that is not credible, no more then it is credible that a priest of the order of Austin would deceue. But you know what a long storie that

Doctor tells of one Margareta (or) who was cured of her lameness by the Sacrament of miracle that was kept at Saint Gudules Church at Brussels: and how he amplifies every point, and sets it out with all the circumstances, as though it were as true as the Gospell; whereas the Senate of Brussels, by way of proclamation within a few yeares after, did command all to be but a packe of knavery. And therefore you must pardon me, if notwithstanding I give him not the lie, yet I beleue him not in this, considering it is an old fable.

Quier (or) in general, he speaks of a miracle, which he speaks of in general, means false.

PAP. I have read of a Polemicke Doctor, who was as Bellarmine and other Doctors, he was a great subtle man; and hee him selfe of a more cunning and subtle nature, than any in the Church of Rome. I have known that he was a great famous

man, and hee was called a great Doctor of the Church of Rome. See the reputation of our interpretation of Popists. Polemus was an Archbishop, and the Pope's Penitentiary: he was learned in the holy Scriptures, and of ignorance of civil learning, he was one whom Plinius relied on much, for matters of historie, and thought worthy the

m Dixerunt: homo sacerdos de semine Aaron venit, nō decipiet nos. 7. in vulg. n. Martini o Mercurio hist. Belg. lib. 10. p. Lib. 3. de Ro. Pont. cap. 14. 83. Concl. part. 2. c. 10. p. 399. Answer to B. Martini. 1. Martini. 2. Martini. 3. Martini. 4. Martini. 5. Martini. 6. Martini. 7. Martini. 8. Martini. 9. Martini. 10. Martini. 11. Martini. 12. Martini. 13. Martini. 14. Martini. 15. Martini. 16. Martini. 17. Martini. 18. Martini. 19. Martini. 20. Martini. 21. Martini. 22. Martini. 23. Martini. 24. Martini. 25. Martini. 26. Martini. 27. Martini. 28. Martini. 29. Martini. 30. Martini. 31. Martini. 32. Martini. 33. Martini. 34. Martini. 35. Martini. 36. Martini. 37. Martini. 38. Martini. 39. Martini. 40. Martini. 41. Martini. 42. Martini. 43. Martini. 44. Martini. 45. Martini. 46. Martini. 47. Martini. 48. Martini. 49. Martini. 50. Martini. 51. Martini. 52. Martini. 53. Martini. 54. Martini. 55. Martini. 56. Martini. 57. Martini. 58. Martini. 59. Martini. 60. Martini. 61. Martini. 62. Martini. 63. Martini. 64. Martini. 65. Martini. 66. Martini. 67. Martini. 68. Martini. 69. Martini. 70. Martini. 71. Martini. 72. Martini. 73. Martini. 74. Martini. 75. Martini. 76. Martini. 77. Martini. 78. Martini. 79. Martini. 80. Martini. 81. Martini. 82. Martini. 83. Martini. 84. Martini. 85. Martini. 86. Martini. 87. Martini. 88. Martini. 89. Martini. 90. Martini. 91. Martini. 92. Martini. 93. Martini. 94. Martini. 95. Martini. 96. Martini. 97. Martini. 98. Martini. 99. Martini. 100. Martini.

commendation of great learning, and singular good life. He was the man, whom the Author of *Fasciculum temporum*, and *Jacobus Beronensis*, two good historiographers, professed that they followed especially. And yet with our present Papists he is but a simple man, &c. Are you not ashamed of this exception?

P. A. P. No, For I will prove his simplicity by many arguments.

P. R. T. And how I pray you?

P. A. P. *Why first by this, That he would needs persuade us that Pompilius, who was Numa his father, succeeded next to Romulus. For this is a mere tale, and yet he writes it is a truth.*

P. R. T. Away, Away. *Post Romulum regnavit Numa Pompilius*, saith Polonius. That is, Numa Pompilius reigned next after Romulus: but not Pompilius who was Numa his father.

P. A. P. *Secondly he would persuade us, that Numa of a Tribune of the people, was made a king, which is another tale.*

P. R. T. He would not. For he writes plainly, that Tribunes were ordained 16. years after the reigne of the Romaine kings, when the people complained of the hard measure that they received at the hands of the Consuls and of the Senate. He knew no such officers in the time of the kings.

P. A. P. *Thirdly, he would persuade us, that the Church which is now called Sancta Maria Romana, was in old time Pantheon, built by one Agrippa, who was the first husband of one Cybele, goddess to be the mother of the gods, which is a tale, and a childish of an idle brain.*

P. R. T. This is false too. For he saith only, that Pantheon was built by Agrippa at Cybele's motion, who was the mother of the gods, which is confirmed for true by many other authorities, having to do with Agrippa, and afterwards turned to the honour of all the gods.

P. A. P. *Fourthly, he would make us believe, that, that famous Tower made by Titus, was the temple of the gods, which was destroyed by Nero, and rebuilt by Titus.*

on an exilic  
alioh post om  
nora a poun  
1208 A. 1209  
Bernard libi  
citato, pag. 113.  
Florim. cap. 2.  
nus.

Lib. de qua  
tuor maioribus  
regnis & Roen.  
vrbis exordio.  
Cap. de Recto  
ribus & regimi  
nibus, pag. 10.  
c. Bernart. &  
Florim. locis  
citatis.  
d. Supputat. post  
exatios Reges  
ad Christu Vi  
que. Cap. de Ni  
nis Coll. ps. 13.  
c. Bernart. &  
Florim. locis  
citatis.

In Chron. in  
Domitian. p. 13.  
Bernart. &  
Florim. locis  
citatis.

**P R O T.** No, No, *Aut Colosseum fuit templum Solis*: saith *Lib. de 4 ma-*  
*Polonius*: before the Colosse there was a temple of the *ioribus regum*  
 Sunne. But that *Titus* Theater was that temple, *Polonius* saith *& cap. de Tem-*  
 nor. *plis idolorum*.

**P A P.** \* Yes he saith, That the temple of Peace, commonly  
 called the everlasting Temple, fell the same night that Christ  
 was borne: whereas it is plaine by all ancient histories, that it was  
 not built till Vespasians dayes, a good many of yeares after Christ  
 was borne.

**P R O T.** The ancient histories witnesse, that *Vespasian*  
 built a temple of Peace: but that doth not argue, there was  
 no Temple of Peace before. Some write, that *Romulus* built  
 a temple of Peace. And *Clennius Alexandrinus* writes,  
 that *Numa* built a Temple of Peace. But it concerns not *Pol-*  
*lonius* credit, whether there was any or none: for he saith  
 not, that the Temple of Peace fell the same night that Christ  
 was borne. He onely <sup>b</sup> saith, that the golden Image which  
*Romulus* set vp in his palace, avowing, that it should not fall  
 downe till a virgin was delivered of a child, fell downe in  
 the night wherein Christ was borne: though if he had said  
 the other, the matter had not bene great. For he was nei-  
 ther the first, nor the last; many of good note both before,  
 and since, have written as much: namely <sup>d</sup> *Petrus Damianus*,  
<sup>e</sup> *Petrus de Natalibus*, <sup>f</sup> *Jacobus de Voragine*, and the Author  
 of that first sermon vpon Christs Nativity, which is extant a-  
 mong the Sermons ascribed to a *Bernard*. If you haue no  
 better arguments to proue his simplicity, you may soone  
 proue your selfe a malicious slanderer.

**P A P.** My arguments are good enough against him, as you  
 shall here see more fully ann. But for the present tell me, what *Mari-*  
*anus Scotus* hath said that makes for you. For I cannot thinke it is  
 true, that *Marianus Scotus* hath this storie.

**P R O T.** No You wish I should. For doe we not reade thus  
 in *him*? *See Papa ehyz Kalend. August. Hinc successit Ioanna*  
*mulier*. *An. 2. mensis die 4.* That is, *See the Pope died in the*  
*Kalends of August.* After him succeeded *Ioanna* the woman,  
 who reade 2. yeares, 5. monethes, and 4. dayes. And, which I

*lib. de 4 ma-*  
*& cap. de Tem-*  
*plis idolorum*,  
*cap. 8.*  
*Bernart. &*  
*Florim. locis*  
*citatis*,  
*lib. 2.*  
*Stromat. lib.*  
*5.*  
*In Chron. ad*  
*An. Christi.*  
*cap. 1.*  
*cap. 10. de*  
*colloquio Rom.*  
*Pacis templo.*  
*tempore Christi*  
*ortus, multipli-*  
*cium haud val-*  
*gariū fuit scrip-*  
*torum autori-*  
*tate firmata.*  
*Baron. Annal.*  
*tom. 10. ad an.*  
*853. du. 61.*  
*d Hom. quæ le-*  
*gitur apud Lep-*  
*to. 8. & Sur. co. 6.*  
*e In catal. SS.*  
*lib. 2. cap. 1.*  
*f Ser. 2. de die*  
*Natiuit. Dom.*  
*g Fol. 297. edit.*  
*Parisi. 1517.*  
*h Marian. Sco-*  
*tus in Chron.*  
*art. 5. ad An.*  
*854.*

i So he himselfe  
writeth in  
Chro. ad An.  
1028.  
k Ab omnibus  
honore habebatur, & non  
sine opinione  
sanctitatis sepe-  
litur. Trithemius de Script.  
Eccles. verb.  
Marianus. Ioh.  
Maior de gestis  
Scotozam, lib.  
3. cap. 5.  
l Annal. tom. 2.  
ad ann. 34. num.  
149.  
m N.D. lib. ci-  
ta 10. nu. 27. pag.  
397.  
n In scripto co-  
dice ex quo  
prodiit prima  
editio ita legi-  
tur. Baro. An-  
nal. to. 10. ad  
ann. 853. nu. 60.

fDe Opt. gen.  
interpret. lib. 2.  
cap. 6.  
gNotat. in Ioh.  
21. 22.  
h Lib. citato.  
cap. 3. & 5.

would have you note by the way, this *Marianus*<sup>i</sup> was borne in the year 1028. and<sup>k</sup> lived in great credite in his lifetime, and when he died was held a Saint: and at this day is reputed by your<sup>l</sup> *Baronius*, *Nobilis Chronographus*, a worthy *Chronologer*.

**P A P.** I do not deny but that you may reade so in some printed copies. But I deny, there is any such thing to be read in the more ancient hand-written originals found in *Fläders* & other places.

**P R O.** Do you not deny but that we may reade so in some printed copies? verily you might have yeilded vnto me, that I may reade so in all printed copies, for you are nor able to produce any printed copie (except it be of yesterdaies printing) wherein it is not. But you denie it to be in the more ancient hand-written originals found in *Flanders* and other places. And vpon what ground (I pray) denie you that? for<sup>r</sup> *Baronius* your Cardinal Historiographer, confesseth, that that ancient hand-written originall which the first printed copie followed, hath the *Roie*. And it is so ordinary with you Papists to bely hand-written originals, that he, who knowes you, cannot in wisdome belecue any of you vpon your bare words.

**P A P.** I haue good ground of that which I denie; I would you should wel know. But first I challenge you to make prooffe that we Papists, as you call vs, belie any hand-written originals, for me thinks you therein charge vs deeply.

**P R O.** The prooffe of that is plaine. For first one of your Bishops, euen<sup>t</sup> *B. Linden*, to make good his owne conceit of the right reading of the text *Ioh. 21. 22.* (about which you know there hath bene hote contention) which he maintained to be this: If so I will he remaine till I come; what is that to thee? alledged for prooffe thereof the testimony of an ancient hand-written originall kept at *Münster* in *Germany*; whereas in truth, it is not so read in that copie, but according to the *Greeke*: If I will that he remaine till I come, what is that to thee? as<sup>u</sup> *Franciscus Lucas* a man of your owne coate witnesseth. Againe the same *B. Linden* protested that he saw an ancient hand-written originall

of



of the Psalmes in Hebrew, found in England: whereby it was apparant, that the Hebrew Bible is defective at this day in some points. Yet the same <sup>2</sup> *Abul.* who came to the sight of the same copie, assures vs: That that Plaiser makes rather to the contrary. In like manner <sup>3</sup> *Onuphrius* your Frier about named, alledged certaine hand-written originals of *Maximus* a Monke, by which it is manifest, as he saith, That *Honorius* the first condemned the Monothelites: yet *Turrian* the Iesuit, who had access to the selfe same manuscripts, confessed (as <sup>4</sup> *Andradius* relateth) that *Maximus* makes no mention of *Honorius* condemning them. And whereas your great *Goliath* of Gatch, <sup>5</sup> *Bellarmino* I meane, to proue that *Honorius* came was thrust by fraud into the sixt generall Councell among the Monothelites, affirmeth: that *Anastasius* (which was then in written hand onely) did testifie so much, now, that *Anastasius* is <sup>6</sup> printed, we see *Bellarmines* fraud. For *Anastasius* testifieth no such thing, <sup>7</sup> *Anastasius* himselfe reckons *Honorius* for a Monothelite. In this controuersie about dame *Jaane*, diuerse of your <sup>8</sup> proctors pleade as out of the hand-written originals of the same *Anastasius*, that vpon *Leo* the 4. his death the sea was void but 15. daies, and then *Benedict* was chosen. Yet our printed *Anastasius* makes it euident, they belied the hand-written *Anastasius*: for in the printed, there is not a word of the number of daies betweene *Leo* his death, and *Benedict* his election. Lastly, whereas your grãd-historiographer *Baronius*, was informed by letters, from such as your selfe, that *Zoticus* was shot through with darts, and so martyred: and he who certified him thereof, assured him that he sent a true copie out of the hand-written originall acts of *Zoticus*, whereupon *Baronius* put it in print: *Baronius* was glad to retract it since, because, (though he light vpon the same Acts) he could find no such thing in the. How say you? do not these particulars proue, that manie of you are excellent at facing matters out, vnder pretence of hand-written originals: which when they come to viewing, make nothing for you?

**P. R.** If all be true you say, it will proue (I grant) some bad dealing

Not. in  
Pal. 13.  
y Annot. in  
Platin. in Ho-  
norio 1.

Defens. fidei  
Trident. lib. 2.  
Lib. 4. de Ro.  
Pont. cap. 11.  
h Moguntiz,  
Ann. 1602.  
e Jo. Lector 2.  
d Onuph. Bell.  
Bernard. loc. 2.  
supr. cit. & Eljo.  
rim. cap. 24. n. 1.  
& Sanders de  
visibili Mo-  
narch. lib. 7.  
pag. 412.  
e Quod arri-  
dignus percus-  
sus martyris  
consummatis  
Zoticum dixe-  
runt, emenda-  
mus. Haud  
enim fidelem  
nacti sumus tes-  
tem, qui ea se  
ex Actis eius  
descripisse, per  
litteras ad me  
dadas, testatus  
est. Accepi post  
hac Acta Mar-  
tyris, & nihila-  
le in illis reper-  
i. In Martyro-  
logio Rom. lib.  
12. f.

g Si ita sit ut ip-  
si fingunt, qui  
post Marianum  
de Iosna scrip-  
serunt, nonne  
ipsum Marianum  
in sua sententia  
patrocinium  
asciuerunt, &  
suam hac arce  
opinionem nu-  
minisunt. Flo-  
rim. c.2. nu. 4.  
b Præfat. in  
Chron.

c Annot. in Pla-  
in vit. B. Petri.  
e Anastasius Pa-  
pa voluit occul-  
tè removere A-  
chanium Con-  
stantinop. Episc.  
darnitū quare  
diuino nutu  
percutus esset.  
f Bell. lib. 4. de  
Ro. Pont. cap.  
10. & Append.  
ad lib. de sum-  
mo Pont. &  
Pighius Eccles.  
Hierarch. lib. 4.  
c. 8.  
g De vit. Pont.  
in Anastas.  
h Chron. lib. 1.  
ad ann. 414.  
i Eccl. 6. ad  
ann. 499.  
k In Chron. ad  
ann. 491.  
l De vit. Pont.  
in Anastas.  
m De vit. Pont.  
in vit. Anastas.  
2.

dealing in some few persons among vs. But you shall neuer be  
able to prove as much by me, for I will prove what soever I say.

PROT. Go to then: Make you prooffe Voto me that this  
storie is not in the more ancient hand written Originals of  
Marianus Scotus: and if you do so, I will yield.

P. A. P. Will you see Them I argue thus: If this story had been  
in the most ancient hand written Originals of Marianus Sco-  
tus, they who wrote since his time would haue alledged him for  
prooffe of it. But no man till now of late alledged him for prooffe of  
it. Wherefore this was not in the most ancient hand written Ori-  
ginals of Marianus Scotus.

PROT. I deny the consequence of your proposition,  
viz. They who writ since Marianus his time would haue al-  
ledged him for prooffe of it, if so be it had bene written in  
the most ancient hand written Originals. For first, till of  
late, there was no conuouersie about it, which made men  
lesse carefull to laouche their authors for it. Secondly, Ma-  
rianus chronicle, till printing came to some perfection, was  
rare (it seems) and hard to come by: For *Polanus* reckoning  
vp the bookes out of which he tooke his storie, names not  
Marianus among them. No more doth *Onuphrius* where he  
reckons vp the Authours whom *Platina* followed. *Onuphrius*  
(I say) doth not reckon *Marianus* among them. *Iacobus*  
*Bergomensis*, and *Wernerus Rolaninck* in their prefaces to  
their histories, wherein they shew whom they followed,  
passe by *Marianus* as a man vnknowne vnto them. And so do  
others. But for making of this matter plaine, tell me, haue  
you not heard, that *Anastasius* the second, one of your  
Popes, would haue restored *Acacius* the Bishop of *Constan-*  
*tinople*, who stood excommunicated by some of your Popes  
predecessors, but that God prevented your Pope, and stroke  
him with a fearefull death.

P. A. P. Yes, I haue heard so much. But I take it to be as vain  
a fable as that of Pope Ioane.

PROT. Yet you cannot deny but that it is recorded for  
true, by *Anastasius Bibliothecarius*, by *Rheginus*, by *Ada-*  
*rianus Scotus*, by *Sigebert*, by *Liuprandus*, by *Altho Flo-*  
*rentinus*,

riden by a Gratian, by a Petrus, by a Platina, by a Polanus, by a Jacobus Bergomensis, by Omerus Rheimus, by Trithemius, by Charax, by Johannes de Taverne, and by others.

P. A. P. No indeed I cannot deny that for all these, I have great portents.

P. A. T. Yea, and that in their most ancient hand-written Originals: do they not; for ought you have seen or heard to the contrary?

P. A. P. Good, But when of all this?

P. A. T. You shall see anon. In the meane time tell me only, whethers they who write since Rheginus, and Marianus his time, alledge Eborac, or Marianus for the author of this?

P. A. P. To Bergomensis, Rolonock, Trithemius, Thueremore, and such like, alledge Gratian for the author of this. But I do not remember that any historiographer alledge Rheginus or Marianus Securus, for the author of this.

P. A. T. If this touching Eborac, the second, they be the most ancient hand-written Originals of this book, and Marianus Securus thought they, who have written since their times, alledge them not for authors of it: why may not the other touching Pope Eborac, be in the most ancient hand-written Originals of Marianus Securus, though they who write since his time, alledge not him for the author of it? Have you not another argument?

P. A. P. Yes; for Bellarmine writes: That by what forth Krantius Metropolis in Colon in the year 1574, doth witness, In antiquissimis exemplaribus Marianus Securi non haberi Iohannem fecimam. That in the curious copies of Marianus Securus there is no mention of Iohannem the younger.

P. A. T. And what was he that for such Krantius, can you tell me that doth Bellarmine, or M. D. (who twangs on the same string with Bellarmine) name him?

P. A. P. No; but what is that to the purpose? He, who former be was, will not forbear to say: And is not that enough?

P. A. T. No believe me: No reason that a namelesse sic should be credited against all printed copies, especially if it be

o. Dill. 20. c. 2.  
n. d. f. 20. c. 2.  
o. in Chron. ad  
ann. 1574.  
p. De vit. Pont.  
in Anastasia.  
q. Lib. 2.  
r. Supplem.  
Chron. ad ann.  
1574.  
f. Falcie. Temp.  
ad ann. 1574.  
t. De script.  
Eccl. verbo A-  
nastaf.  
u. Summa Conc.  
x. Summa de  
Eccl. lib. 2. cap.  
103.  
y. Naclerus,  
Antonius, Jo-  
cis infra cit.  
a. Locis supra-  
citis.  
b. Naclerus  
vol. 2. Chropo-  
st. generat. 17.  
Antony  
part. 1. hist. Tit.  
11. cap. 1. 60. 1.  
c. Lib. 3. de Ro.  
Pont. cap. 24.  
d. Lib. citat. 11.  
27. pag. 327.  
be.



pose also, though they did not: for doubtlesse there is no such story in Sigebert.

**P. R. O. T.** Why? But all the printed copies do convince you of shamelesse lying, in so saying. For thus they reade: *Io- hannis, Papa Anglicus, fama est hunc Iohannem feminam su- isse & uoluit familiari cognitam qui eam complexus est, & gratia sua peperit Papa existens. Quare eam inter Pontifices non numerant quidam, ideo nomini numerum non fuisse.* Iohn the English Pope. The report is, that this Iohn was a woman, and that one only, who used to lie with her, knew so much: and that at length, euen in the time of her Papacy she was deliuered of a child. Whereupon it is that some reckon her not among the Popes, and that there is not one Pope Iohn the more in number for her. What say you; is it not euen thus?

h Sigebert. Gs-  
blacensis in  
Chronico ad  
an. 854. printed  
at Paris, 1513.

**P. A. P.** I confesse the printed copies make for you in this also. But in the ancient, true, and approved copies of Sigebert in writ-  
ting, this which you talke of is not. Aliquis impudens nebuloso in-  
terpolauit scripta eius. Some paltrey fellow hath bene tampering  
with his writings; as Bernartius notes. *Martyr* whether it was  
Geffrey the Monke, or one Robert, who continued the story of  
Sigebert for some yeares, I know not: but Bernartius sheweth it so.

Lib. super ci-  
tarb, pag. 110.

**O**mniphilus supposeth: And I am sure Sigebert neuer wrote it.  
**C**ui rei adferenda fides, & adpositus mihi testis est Gilber-  
tus Genebrardus, which is witnessed very fully by Genebrard.

Annor. in  
Pia. in Vic. Ioh.  
8. ubi dicitur

**P. R. O. T.** The Canonists, when Popes alledge Popes for  
proofe, do note that it is familiaris probatio. Meaning such  
like, as when the prolocutor saith my fellow will be a witness.  
And so we thinke it this of yours, which is stretched from  
your fellow Genebrard. But what saith Genebrard for your  
purpose?

I Bernartius lo-  
co citato. in 9 q. super  
in Glodis Ioh.  
Andreas Famis  
hanc est breu-  
preamble quon-  
Papalium Pa-  
pam adducis in  
testim. et citas  
in Lib. 4. Chro-  
nolog. ad ann.

**P. A. P.** Genebrard saith *prout dicitur in libro Sigeberti*

**P. R. O. T.** Yes but this is the question. And how doth Gene-  
brard proue it? Naimes he any place where they are, or any  
person who hath bene there.

o Lib. citat  
nu. 27. pag. 397.

**P. A. P.** Na not he, but **N. D.** doth, for he saith *Monasterii* of  
Gemle.

*Genble in Flandres there is extant (saith N.D.) the originall  
of Sigebert, which wants this storie.*

**P. a. r.** What? the originall of Sigebert? What old N. D.  
thar the originall of Sigebert was in that Monastery? or was  
he there, and saw it with his owne eyes?

*p Lib. 4. de Rō.  
Pont. cap. 24.*

**P. a. p.** N. D. saith nought of that. But you may have further  
proofe thereof out of Bellarmine: for he writes that Molanus a  
Doctor of Louaine saw the copie.

**P. r. o. t.** But Bellarmine saith not, that Molanus iudged it  
to be the originall of Sigebert: which yet N. D. auoucheth  
as confidently, as if he had held the candle while Sigebert  
wrote it. Neither doth Bellarmine tell vs, to whom Molanus  
told this or in what booke he writ this. So that yet there is  
no iust proofe brought, that so much as one copie wants it,  
much lesse that it is toisted into such copies as haue it.

**P. a. p.** Is there not hearken then to Florimodus, who writes,  
that one Protasius, the credit of the order of Franciscans spurs  
to him, that he saw such a booke in that Monastery, and that  
reading it all over, he found no word touching such a Pope.

*a Protasius  
Frācisani or-  
dinis decus, ad  
stringendam fi-  
dem prius iure-  
iurando deuin-  
ctus mihi ob-  
testatus est. Sic  
Florim. cap. 5.  
p. 15.*

**P. r. o. t.** This would haue moued me somewhat to be-  
lieue, that the copie in that Monastery wants this, if Flori-  
modus had a worne for the satisfying of his order, touching  
the much of his report: as he vrged the Franciscans to sweare  
to him for the iustifying of that which he told. But Florimod-  
us delivereth to barely of his word. And I haue found him oft  
false of his tongue. Wherefore, I cannot trust him. Flori-  
modus would make a beleefe, that Asch of the Remptours  
later is to Pope Sixtus, when in the Remptours the Asch  
what leaue might be found to the disgrace of the Romane see,  
in regard to this day, yet Bellarmine testifies, that they are not  
extant. He writes, that the Pope burnt them. Yea Florimod-  
us himselfe in another Chapter (touching the promerbe,  
Mondari esse memoriam optet) confutes, that they are lost.  
Yea he is so, that the copie which is in that Monastery, wants  
this. Vnlesse Florimodus can proue that it is the originall, or  
truly copied out of the originall, he speaks waste the point,  
as I shall shew by and by.

*b Cap. 17. p. 15.  
Extr. adhuc  
Michaelis ad  
Nicolaum ep-  
istol. 10.  
c Anselmum  
10. ad 10. p. 15.  
nu. 71. Non ex-  
tante ipsa blas-  
phemia Mich-  
elis impera-  
toris litera-  
undite sunt  
ignib. 10. ad 10.  
d Chap. 10. ad  
4.*

**P. a. p.**



**P. A. P.** Yet but he proues, that it is the very original in itself. For there (as he saith) Siegebert liued & here he wrote this booke with his owne hand, there he left it as his deare as a monument of his loue. There it is shewed by the Monks & such as come thither, for a rare and ancient monument.

**P. R. O. T.** Siegebert liued not there, when he writ that booke. Hewrit, both that, and many others, in the Monastery of S. Vincentius, within the cite of *Monsis*. Which I speake not of mine owne head, as *Florimondus* doth, but out of *Trihemius*. For in *Trihemius* you may reade so.

**P. A. P.** Yet you cannot disproue *Florimondus* in that which he saith of his dying there: and bequeathing of that booke by his will, to that Monastery for a legacy.

**P. R. O. T.** No indeed. But ierhier can he proue his owne saying. Now you know that *Actori, nō reo, incumbit probatio*. The plainiffe, & not the defendar, must bring in his prooffe. That which is nakedly affirmed, is sufficiently answered whe it is barely denied. *Si dicere, probare est & paratione, insonari, refutare est*: as you may reade in *S. Bellarmine*.

**P. A. P.** Why, but the Monkes of that house shew it to all eyes as Siegeberts owne.

**P. R. O. T.** That I belceue. For I haue read of a Monk, who gaue out, that he had brought from the East some of the found of the heli which hung in *Sabotys* temple. And that he could shew among other relicks, some of the haire which fell from the Seraphicall Angell, when he came to imprint the five wounds of Christ in *S. Francis* bodie. And I haue read of others, who shew the Pilgrims that go to *Ierusalem* a three cornered Stone, and beare them in hand that it is that very Stone whereof *David* spake, saying, *The Stone which the buidlers refused, is the head of the corner*.

**P. A. P.** Tush, those Monkes do but cozen folk.

**P. R. O. T.** No more do the Monkes of *Gentile*, in my opinion: though it may be, they are rather cozened, then cozeners. For many a Papist perswades himselfe he hath that, which indeed he hath not. As for examples: Many Papists are perswaded they haue that *syndon* wherein Christ body

*e Florimond. cap. ciat. nu. 9. f Siegebertus cu in cernobio S. Vincentij Montenſis ad instruendos pueros effect positus, scriptis Historiarum lib. Trihem. descript. Ecclesiasticis, verbo, Siegebertus*

*Lib. 3. de Rō. Pont. cap. 20.*

*h Vergerius annotat. in Catalogum haret. Romæ conflatum, An. 1559. fol. 17. ibid.*

*k Bellorinus ob. ſeruat. Lib. 3. ca. 83.*

*IPsal. 113. 2.*

m Grezzer, lib.  
1. de Cruce,  
cap. 85. pa. 140.  
n Idem lib. 1.  
cap. 10. pag. 50.

was lapped, when it was interred, wherein (as they say) is to be seene to this day the picture of Christ: whereas indeed (= by some of their owne mens confessions) they haue but one made after that fashion. Again; many are perswaded, they haue one of those nailes, wherewithall Christ was nailed on the crosse: = whereas they haue but one fashioned after that naile; or at most, some naile wherewithall some Marryr of Christ was tormented. And in like maner are they themselues deceiued in their conceit of other relikes. But that which makes me most suspicious of your Monkes of Gemble, is this. I haue read, that among many other goodly relikes which are shewed at Rome by the Popes commandement, there is a Bible shewed, which they say was written by *S. Ierome* himselfe; euen with his owne hands: and yet one of your owne profession professeth freely, that he persuing it thoroughly, found it was written by the commandement of one king Robert, and by a bungling scriuener, *Illu ego diligentius in speltum compert scriptu esse in sua pagina (ut opinor) Roberti scriptura hominis imperiti*, saith Valla. Now I suppose, if we had access to Gemble in Flanders, perhaps we might find as much for discovering of their falshood, in that which they report of the originall of *Sigebert*: as your fellow found for the discovering of the others falshood, who gaue out, that the Bible which they shewed was of *S. Ierome* writing.

P. A. P. Suppose it be not the originall of *Sigebert* which is at Gemble: yet you will not denie (I hope) but that it is some ancient copie, which they esteeme so much of.

P. R. O. T. Be it so. But will you thereupon conclude, that the Author neuer writ it? I presume you are not so ignorant, but you know, that words, sentences, and memorable accidents, haue sometimes by negligence, sometimes by wilfulness, bene left out of copies: as for example, the words (no not the Sonne of man, *Mathe 13: 32* whereon your *b* Iesuites as vpon a chiefe foundation, build their doctrine of equiuocation) were wanting in many Greeke copies, as *S. Ambrose* testifieth: and yet both you and we do hold opinion, that

b Apologie in  
defence of Ec-  
clesiasticall sub-  
ordination in  
England, cap.  
12 fol. 200.

c Lib. 5. de fide,  
cap. 7.

that they were set downe by the Author in the first copie. In like sort, the storie touching Christs sweating agonie, and the Angels comforting him, *Luke 22. 43. 44.* was not to be found in many copies, as <sup>d</sup> Hilary and <sup>e</sup> Jerome witness: which came to passe, not for that it was neuer written by *S. Luke*, but (as <sup>f</sup> Bellarmine in part, and <sup>g</sup> Sixtus Senensis more fully notes) for that some simple Catholickes, fearing it made for the *Arians*, razed it out of their bookes. So the storie of the adulterous woman, in *John* the 8. was <sup>h</sup> wanting in many Manuscripts both Greeke and Latin, and namely in a Manuscript of *Eusebius*: yet that doth nothing prejudice the truth of our printed copies at this day, in which it is: no nor in the opinion of you that are Papists. For as <sup>k</sup> Bellarmine proueth out of *Austine*, this historie was blotted out of many books, by the enemies of Gods truth. In much like sort (it seemeth) as the words of *Alfric*, which make against transubstantiation, were cut out of a fragment of an Epistle of his, in the library of *Worcester*, as <sup>l</sup> M. Foxe proueth evidently. And as this story of Pope *Ioane* is cut out of a very faire <sup>m</sup> Manuscript of *Ranulfus Cestrensis*, which is to be seene at this day in the library of New Colledge in *Oxford*.

**PAP.** Is this storie torne (indeed) out of *Ranulfus Cestrensis* in New Colledge in *Oxford*? who, thinke you, was so mad?

**PROR.** Why, who but a Papist? For do not<sup>n</sup> they giue direction, that *que fama proximorum, & presertim Ecclesiasticorum, & Principum detrahunt, deridentur atque expurgentur?* That such things should be altered or put out, which tend to the discredit of the Church? And doth not this touch at quicke their Ecclesiasticall states? Doth not *Possennius* aduise, that the notes in *John Nensis* the Lawyer, which mentioneth Pope *Ioane*, should be razed out? *Dele* (saith he) *quia Iohannes barfamina ebrius est, & impostura calumniatoris.* Blot it out, or rend it out, quoth *Possennius*: for it is but a fiction, and a forgery.

**PAP.** You are too suspicious of Papists. But if these answers, whereon I haue hitherto insisted, please you not, let it be as you would haue it, that all these Historians write so. Yet I denie, that first,

d De Trinitate, lib. 10.  
e Lib. 3. contra Pelag.  
f Lib. 1. de verbo Dei, cap. 16.  
g Bibl. sanctæ lib. 1.  
h Iansen. Concord. Euang. cap. 76.

i Euseb. lib. 3. hist. cap. 39.  
teste Bellar. lib. 1. de verbo Dei, cap. 16.  
k Ibid.

l Acts and Monnus ents allegations against the 6. artic. pag. 1304. edit. 1570.

m Lib. 5.  
l An. 1606.  
m Index lib. prohib. per Clementem 8. De correctione lib.

n Ioh. Neufanus Sylua Nuptialis. p. 319.

o In Appar. sacro verbo, Ioh. Neufanus.  
p Onuph. annot. in Platin. in vit. Ioh. 8. per vt aiant, & tradunt cam re-

Barthol. Cat.  
lanzus 2. part.  
catalogi gloriæ  
mundi, nona  
consideratio.  
Turrecremat.  
sum. de Beckes.  
part. 3. lib. 4. ca.  
20. Carlius  
Rhodiginus  
Antiquarum  
Lectonum, lib.  
8. cap. 1.  
u Leo Papa. o.  
biit. Kal. Aug.  
Huic successit  
Iohanna mulier.  
an. 2. mens. 4.  
dieb. 4. Hæc in  
codice impres-  
so Heroldi o-  
pera qui mala  
fide locum hūc  
et m. alijs mul-  
tis corrupit.  
Nam in scrip-  
to codice ex quo  
prodiit prima  
editio, ita legi-  
tur: Iohannes  
qui, vt asseri-  
tur, fuit a. u. l. i. e.  
x. Annal. to. 10.  
ad an. 85. 3. nu.  
60.  
y Rerum me-  
morabiliū pa-  
ralesipomen.  
Hist. Abbat.  
Vispergensan-  
nexa. p. 394.  
z Harding loco  
supra citato.  
a Golden Le-  
gend in the life

any credit is herein to be given unto them, because they report it  
but by hearsay, with vt asseritur.  
P. R. O. That is false. For *Marianus Scotus* reports it sim-  
ply without vt asseritur, as before I shewed. And *Laonicus*  
*Chalcocondylas* reports it as a certaine truth, saying, *Constat,*  
*&c.* So doth *Ransinus Textor* and 9. others.  
P. R. O. That which you say of *Marianus Scotus*, is true, if we  
were to be iudged by the printed copie, which *Heroldus* set out.  
But I can assure you, that *Heroldus* unconscionably corrupted  
this place, and many others. For it is thus written in the written  
copie, after which the first edition was printed. *Iohannes*, qui  
vt asseritur, fuit mulier, *Iohn*, who as the report goes, was a  
woman.  
P. R. O. So your *Cardinall Baronius* would make vs be-  
leeue, (I grant) but he brings no other prooffe thereof then  
*ipse meipso*. Which howeuer it may go for prooffe among  
Princes, yet is no prooffe among scholars. And for my part,  
without prooffe, I beleeue nothing, whosoever he be that  
speakes it, especially if he be a Papist. For as *Sigismund* the  
Emperour said of *Julian* the Cardinall, Legate at the Coun-  
cell of Basil, when one commended him highly to him: *Ta-*  
*men Romanus es*; Yea but he is a Romaine: so I may say of a-  
ny Papist, reporting things vnkowne: yea, but he is a Papist.  
Yet be it so, as *Baronius* saith it is. Why may it not be true  
though it be deliuered with vt asseritur?  
P. A. P. Why? Because lies are commonly so soothed.  
P. R. O. Indeed many lies passe in such generall termes.  
As for example: Men say, saith your Legend, that *S. Pa-*  
*trick* droue with his staffe all the venomous beasts out of Ire-  
land: and that he obtained of the Lord, that no Irish man  
should abide the coming of Antichrist. The former of which  
*Harpfeld Cope* conuinceth to be a lie: and so I thinke al the  
generation of you Papists thinke of the later, *Eise*, why do  
none of your great Maisters alledge it to cleare your Pope  
from being Antichrist? Men say, saith *Nangiacus* at *Gene-*  
*brard* reporteth: that Kentish men haue cailes like brute  
beasts,

beasts, because their ancestors mocked Austine the Monke,  
when he came to preach vnto them now that this is a lie wel  
worthie of a whelstone, your self (I hope) wil acknowledge.  
Yet truth now and then is so deliuered: When Bonifaces the  
Martyr was demanded on a time, whether it was lawfull  
at the administration of the Lords Supper, to vse a woodden  
chalice: it is said he answered thus, saith Duaren: *Olim  
aurei sacerdotes lignea vasis, nunc lignei aureis vtuntur*, In old  
time, golden Priests vsed woodden chalices, now woodden  
Priests vse golden chalices. Marke, (*fertur*) it is said, saith  
Duaren, yet<sup>d</sup> no quettion but he answered so. In like maner,  
it is written, that Pius the 2. was wont to say, Mariage was  
vpon iust reason forbidden Priests, but now vpon better rea-  
son to be restored to Priests. Of which his saying there is  
made no quettion, as may appeare by this, that a lesuite re-  
plieth onely to it, That it was recanted by him, and denieth  
not that it was spoken of him: That Alexander the 3. tram-  
pled the Emperour Fredericke vnder his feete, and comman-  
ded one to say that which is in the 6 Psalmes, Thou shalt  
walke vpon the Lion and Aspe, the yong Lion and the Dra-  
gon shalt thou tread vnder thy feete: is<sup>h</sup> recorded by some  
with, *vt fertur*; and yet<sup>i</sup> they haue little to say for themselves,  
who call the truth thereof in quettion. That merry Card-  
nall, who seeing, after the death of Clement the 4. that his  
fellow Cardinals called still for the assistance of the holy  
Ghost, and yet could not agree vpon the election of a new  
Pope, <sup>k</sup>cried out: *Damini, discoperiamus, et illum camera bu-  
ius, quia spiritus sanctus nequit ad nos per tot iussa ingredi*. My  
good maisters, I pray you let vs gentle the rooße of this  
roome: for I feare the holy Ghost cannot get to vs thorow  
so many slates: is meerely<sup>l</sup> reported vpon election of Gre-  
gory to haue made these verses.

*Papatus munus tulit, Archidiaconus unus,  
Quem patrum patrum fecit discordia fratrum.*  
Yet who doubts but he made them? <sup>m</sup>*Nicolaus Clemangis*  
habetur in fasciculo rerum expensar. impress. Colon. 1535. fol. 201. b. Et in Bibl. sanct.  
patrum Ryeg. 1. ro. 2. edit. Paris. 1576.

c de sacris Ec-  
cle. benefic. ac  
Minist. lib. 2.  
cap. 4.  
d Alciat. parer-  
ga iuris lib. 7.  
cap. 24. & de  
consecrat. dist.  
1. c. vasa.  
e Pius 2. dixisse  
fertur sacerdo-  
tibus magna  
ratione subla-  
tasse nuptias,  
ma. ori restim-  
endas videri.  
Platina in vita  
P. 2. Fulgof. de  
dict. & c. lib. 7.  
cap. 2.  
f Pisanus de  
Continentia.  
cap. 11.  
g Pfl. 191. 13.  
h Duaren. de  
fac. Eccl. Mi-  
nist. lib. 1. cap.  
2.  
i See Tortura  
Tort. p. 161. &  
the B. of Lin-  
colns booke a-  
gainst a name-  
lesse Catholick  
pag. 181.  
k Onuph. An-  
not. in Plat. in  
vit. Greg. 10.  
l Onuph. ibid.  
m Disput. super  
mater. Conc.  
generalis, quæ  
in Bibl. sanct.

Archdeacon of Baion in France; doth write vpon hearesay: That when *Balthasar* commonly knowne by the name of *John the 23.* held a Councel at Rome, and caused, as the manner is, before the first Session, a Masse to be said for the assistance of the holy Ghost: presently vpon the Councels setting of themselves downe, and *Balthasars* aduancing himselfe into his chaire of estate: a dreadfull Owle (which is ordinarily thought to presage some euill towards) comes out of her hole, crying after her euill fauoured fashion, and flying to the middle balk of the Church, staring iust in *Balthasars* face, to the great astonishment of *Balthasar* himself, and all the whole Councel, so that he was glad to breake off for that time. Yea he writes, that at the next Session she appeared againe, staring in the Popes face as before, and could not be scared away with singeing of stickes, or with whooping, till one feld her with a stick, and so killed her. Yet no man hath cause to doubt of the story, for he had it of a trusty man, and a faithfull friend of his, who assured him, of his credite, that it was true. That *S. Cyril* intreated the Pope, he might say the *Adorations* their seruice in a knowne language: and that when there was some sticking at the motion, a voice was heard, as it were, from heauen, saying, *Omnia spiritus laudet Dominum, & omnis lingua confiteatur ei*: Let every thing that hath breath praise the Lord; and let every tongue confesse his holy name: vpon hearing whereof, the Pope granted *S. Cyril* his suite: is but reported with, *serunt*. And yet though *Cosermus* in that respect make some question of the truth of it, *Ledesma*, and *Bellarmin* receiue it for true. That the worst Christians in *Italy* are the Romanes: that of the Romanes, the Priests are the most wicked; and of the Priests, the leudest are made Cardinals; & of the Cardinals, the baddest chosen to be Pope; it is written, but with *asserunt*. Yet to them that are skilled in histories, and haue obserued the course of the world at Rome, there are nor many things more certaine. *In Bawaria palam ferunt; Iesuitas doli in Collegiū subrexisse; eorum fundo effrato, meretrice in publicis placeas prolapsa sit*, saith *Hassen Müller*. They say openly in *Bawaria*,

o *Eneas Syluius* hist. Bohemica, cap. 13.

p In *Enchirid.* controu. cap. 19.  
de precibus latinis recitandis.  
q De diuin. scrip. quauis lingua non legend. cap. 33.  
r Lib. 2. de verbo Dei, cap. 16.  
s Sir Edw. Sāds in his relation of the religion vsed in the West, pag. 91.  
t Historiae fuitici ordinis, cap. 6.

aria,



*maria*, that the Iesuites caused a tub to be carried vnto their Colledge, which breaking by the way, a wench dropt out of the one end of it, in the midst of the streete. And why may not this be true, though it go but by report? The Papists beleeue as true, farre more incredible reports then this, which concerne Protestants. But to conclude this point. Doth not *Harpesfield* Cope anouch, that if men reiect stories vpon this quirke, that they are related with *serunt & dicunt*, they will soone marre all? You had best deuise a better answer then this, for feare that you be one of them who marre all.

**PAP.** Take your care for that. Let in way of further answer to *Polonus*, who is taken (as *N. D.* writes) to haue bene the first relator of this fable. I say, there are so many incongruities, simplicities, absurdities, varieties, and contrarieties in his verbe narration of it, as it discovereth the whole matter to be a mere fable, and fiction indeed, and him a verie simple man. For he begins his narration thus: *Post Leonē sedē Iohannes Anglus, natione Margantinus.* After *Leo the 3.* Iohn English, by nation a *Margantine*. But where this countrey of *Margantia* is, no man can tell.

**PROT. N. D.** whose words you vse, doth *Martinus Polonus* open wrong, in reporting this of him. For first, he saith not that she saie after *Leo the 3.* but *Leo the 3.* Secondly, he calls her not *Margantine*, but *Maguntine*, which is witnessed by *Onuphrius* himselfe, who gives his words to his best advantage, that he might haue the rather what to cauill. If any blind booke haue *Margantine*, it is but the Scribes fault, such as is committed once and againe in that booke of *N. D.* whence this sweete cauill is taken. Where for *Magdeburgians*, we read *Magdeburgians*. For in *Polonus* there is an r, too much, and in *N. D.* there is an r, too few. Now where *Maguntia* is, euery man can tell, to wit, in Germany.

**PAP.** Ye but it followeth in *Polonus*: *Quē alibi legitur fuisse Benedictus 3.* which vtherwhere is read to be *Benedict the 3.* So that this man seemeth to be confounded him with *Benedict the 3.*

& consequently ascribeth to him the same time of his reigne that is assigned to Benedict, to wit, 2. yeares and 5. moneths. And yet presently after he saith, that Benedictus was a Roman, sonne to Prateolus, &c.

**P R O T.** The substance of this your answer is false, and feigned of N. D. his owne head: for in *Polonus* there are no such words as (*Qua alibi legitur fuisse Benedictus* 3.) neither ascribeth he to her the same time of reigne that is assigned to Benedict. For he ascribes to Benedict 2. yeares and 3. moneths: whereas he ascribes to Pope *Ioane* 2. yeares, 3. moneths and 4. daies, or (as some<sup>c</sup> of you say) but 2. yeeres, 1. moneth and 4. daies: N. D. might with as great reason charge *Anastasinus* to confound *Leo* the 2. and *Benedict* the 2. his next successor: because<sup>d</sup> he ascribeth to *Leo* the 2. the same time of his reigne (within 5. daies) which he ascribes to *Benedict* the 2. Questionles<sup>e</sup> *Polonus* ascribes to *Clemis*, 9 yeares, 3. moneths; and 10. daies: and so he doth to his next successor *Anacletus*, without difference: yet he confounds them not. *Polonus* ascribes to *Celestinus* primus, 8 yeares, and 9 daies: and so he doth to *Sixtus* the 3. his next successor, and yet confounds them not.

c Onuph. loco citato.

d Anastas. de vit. Pont. in Leo, 2. & Benedict, 2.

e Chron. ad an. Christ. 94. & 103.

f Onuph. Hard. and Bellar. locis supra citatis.

**P A R.** Why, but what a foolish speech is it of *Polonus*, when he saith, *Iohn* an Englishman, by nation of *Maguntia*. For *Maguntia* is in Germany, as you told me before. And how could she being an English woman, be of *Maguntia*?

**P R O T.** Your unne counter: she was no English woman, neither doth *Polonus* say she was: she was *Iohne* English (as *N. D.* truly translated, *Iohannes Anglus* in *Polonus*) but not *Ioane*, or *Iohn* of England, English was her surname, as<sup>h</sup> *Fasciculus Temporum* obserued; but England was not her countrey, her countrey was *Maguntia*; that is, *Mentz*. There are many who carrie the name of *Scot*, *French*, *Gastaigne*, *Westfaling*, *Holland*, *Welch*, which were not born in those countries, but in severall shires in England. *Gnirmundus*, who wrote against *Berengarius*, was<sup>i</sup> Norman by name, but not by his countrey, saith<sup>j</sup> *Possennus*. *Defuncto Stephano successit Romanus nomine, natione Hispanus*. After the death of Pope

g Nu. 30. pag. 400.

h See before.

i Guirmondus Normanus cognomento, non natione.

j Appa at. fac. verbo Guirmondus. Sum. hist. part. 2. Tit. 16. cap. 1. sect. 14.

Stephen,

**Stephen**, one *Romanus*, by name: though by birth a Spaniard, succeeded: saith *Antoninus*.

**PAP.** Such Writers as liued the verie time wherein this matter is pretended to haue fallen out, (that is to say) with *Leo* the 4. and with *Benedict* the 2. from the yeere 847. to 858. write nothing hereof at all. Ergo, there was no such matter.

a Florim. cap. 10. num. 1.  
\* Hoc est ab ann. 847. ad ann. 858.

**PROT.** Who are these Writers (I pray you) of whom you speake?

**PAP.** The first and chiefest is *Rabanus Maurus*, Abbot of the Monasterie of *Fulda*, wherein this Pope *Ioane* of yours (they say) lost her maiden-head. *Rabanus Maurus* writes nothing of her.

b Florim. loco citato.  
\* Trithem. de script. Eccl. verbo, Rabanus.

**PROT.** Nor of any other particular Pope: doth he? *Rabanus* wrote Commentaries vpon the whole Scripture, and some other Treatises: but he wrote no historie. Though, if he had, yet could he not haue written of this Pope *Ioane*, for her knauerie was not discovered till after the yeere 855. in which *Rabanus* died. *Rabanus* liued not to heare of her deliuerie of a child, as she went in progresse.

\* Trithem. ibid.

**PAP.** *Rabanus* died in the yeere 856. and not in the yeere 855. as *Baronius* notes. *Trithemius* who noted out the yeere 855. for the yeere of his death, was deceived, and so are you.

d Annal. to. 10. ad an. 856. num. 26. Possuin. apparat. fac. verbo, Rabanus.

**PROT.** Whether *Trithemius* was deceived in assigning the yeere 855. for the yeere of *Rabanus* death, I meane not to stand arguing with you, because it is all one to my purpose, though hee died in the yeere 856. For Pope *Ioane* was not discovered till after the yeere 856. And therefore sith hee died in that yeere, by *Baronius* and your owne confession, he could not write of her.

**PAP.** *Strabus*, whose fellow Monks bereaued her of her maiden-head, as she saie goes: *Strabus* (I say) writes nothing of her.

e Florim. loco citato.

**PROT.** *Strabus* writes nothing of his fellow Monks, who by the instigation of the Deuill, wearied *Rabanus* of his Abbotship, through their continuall grumbling against him, for giuing himselfe more to the studie of *Diuinitie*, than to

De script. Ec-  
cles. verbo, Ra-  
banus,  
g Sixt. Senensis  
Bib. l. sanctæ,  
l. 4. verbo, Ra-  
banus & in  
Possuin. Ap-  
parat. fac. ver-  
bo, Rabanus,  
h Florim. p. 84.

pleading about their worldly busineses. Yet wee reade thereof in *Trithemius* and in others. Wherefore it doth not follow, *Strabus* wrote not of Pope *Ioane*: Ergo there was no Pope *Ioane*. Especially if it be considered, that *Strabus* wrote no historie, but glosses vpon the Bible, and liued not till Pope *Ioanes* dayes, but died about the yeere 840. For how could hee write of that which fell out after his death? Who is your next man?

P A P. <sup>h</sup> Haimo, who writ a booke of vertue and vice, writes nothing of her.

P R O T. No meruell: for he died in the yeere 834. at least twentie yeeres before shee was Pope. If *Haimo* had written of her, his writing had beene as strange, as her deliuerie of a child.

P A P. How prone you that *Haimo* died in the yeere 834? For by *Baronius*, it should seeme, he died in the yeere 853.

P R O T. Though *Haimo* had died in the yeere 853. it helps not you in this case. For till after that time, this *Ioane* was not made Pope. But that *Haimo* died in the yeere 834. it is witnessed by *Trithemius*, and acknowledged by *Sixtus Senensis*, and by *Possennine*. Wherefore goe on.

P A P. *Anastasiu* Bibliothecarius, <sup>a</sup> a man of great reputation, that liued in both these Popes times, and <sup>b</sup> was Secretarie to them both, and was present at both their elections, and wrote the particulars thereof, writes nothing of her, but sheweth among other points, that *Leo* the 4. died the 16. day before the Kalends of August, and that all the Clergie of Rome gathered together, and with one consent did chuse *Benedict* the third, &c.

P R O T. Where reade you that *Anastasiu* was Secretarie to both these Popes? or that hee was present at their elections? <sup>c</sup> *Platina* writing of an accident which fell out in the yeere 884. notes, that *Anastasiu* at that time was a man of good account in Rome. But neither hee, nor any man else notes that he was Secretarie to *Leo* the 4. and *Benedict* the 3. or that hee was present at their elections. <sup>d</sup> *Bellarmino* himselfe durst say no more, but that hee was present at the election of many Popes, who either liued before or after this

woman

i Annal. to. 10.  
ad an. 853. nu.  
71.

k Descript.  
Eccl. verbo,  
*Haimo*.  
l Bibl. Sanctæ.  
lib. 4. verbo,  
*Haimo*. Ap-  
parat. sacer. to.  
2. verb. *Haimo*.  
m N.D. part. 2.  
cap. 5. pag. 392.  
n Florim. p. 84.  
o In vita Ioh. 8.  
nu. 110. *Anastasiu*  
*à Ioh. (viz.*  
3.) *presectus*  
est Bibliotheca-  
re S. Rom.  
Ecclesie, Baro.  
annal. to. 9. ad  
an. 787. num. 9.  
p Lib. 3. de  
Rom. Pont.  
cap. 24.

woman Pope. He durst not say, that he was at the election of these, as you say. Againe, who told you that *Leo* died the 16. day before the Kalends of August? *Anastasiu* writes; that *Leo* the 4. *Papa* obdormiuit in domino 16. Calend. August. But that is but the 15. day before the Kalends of August, and not the 16. Thirdly, whereas to winne credit to this your Author, you commend him as a man of great reputation, it is worth the noting, (which is noted by one of your owne friends) that in the age wherein he lived, doctissimi censabantur, qui uel solam Grammaticam callerent: they were counted great Clerks, who were skilled so much as in the Grammar. That in this Chronicle of *Anastasiu*, the phrase is harsh, rude, and barbarous. That many things are auowed therein, which are farre from true. That therein there are many errors in the account of time, and some things wherein hee crosseth himselfe. Which censure, for the maine point, is approued by many of your owne mothers children. For many Papists, in many particulars condemne it. As for example, this man of great reputation reckons *Anicetus* before *Pius*, and *Anterius* before *Pontianus*. Whereas your Chroniclers reckon *Pius* before *Anicetus*, and *Pontianus* before *Anterius*. This man of great reputation records, that *Marcellinus* (one of your Popes) was brought to offer incense vnto Idols, and that he did so: whereas your *Baronius* inclines rather vnto the contrarie. This man of great reputation records, that the Priests of Rome, by the aduice of *Zuberius*, chose *Felix* a Priest to be a Bishop in stead of *Liberius*; whereas your Chroniclers of greatest esteeme maintaine, that *Felix* was chosen priest by hereticks onely, and not by consent of *Liberius*. This man of great reputation records, that *Liberius* subscribed to the *Arrian* heresie; which neither *Papianus* nor *Omnobrius* can abide to heare of. This man of great reputation records, that *Anastasiu* the second Pope of that name, communicated with *Photinus* the hereticke, who was all one with *Arcadius* the Eueychian. And that hee purposed with himselfe to restore *Arcadius*, who was deposed by his predecessours: but could not effect it, because God

In vita Leonis 4. pag. 197.  
Ioh. Albinus Typographus Mogunt. pref. ad Amicum Leonem, quæ præfatur Anastasio. Quæ sitet tantum Grammaticam isto secundo modo, doctissimus habebatur. Baron. annal. tom. 9. ad ann. 808. num. 12.  
Albinus loco citato.  
Anast. de vit. Pontif. in vita Aniceti, &c.  
Platina de vitis Pontif. in vita Aniceti, & Onuph. in Chron. Rom. Pontif.  
In vita Marcel. y Annal. tom. 2. ad ann. 307. num. 95. 96. &c.  
In vita Lib. berij.  
Baron. to. 3. ad ann. 355. num. 17.  
In vita Lib. berij.  
Pigh. hierar. Eccles. 1. 4. c. 8.  
Anon. in Pign. in vico planis. chiv. 1665.

flib. 4. de Ro.  
 Pont. cap. 10.  
 & Append. ad  
 lib. de summo  
 Pont. cap. 14.  
 B In vita Mar-  
 cellini: cessauit  
 Episcop. ann. 7.  
 m. 6. dieb. 25.  
 h. Annal. to. 3.  
 ad ann. 304.  
 num. 35. & 26.  
 i In vit. Euseb.  
 k Annal. to. 3.  
 ad ann. 326.  
 num. 41.  
 l In vit. Hom. r.  
 m Onuph. an-  
 notat. in Plat.  
 in vita Hono-  
 rij 1. & c.  
 n Lib. 4. de Ro.  
 Pont. cap. 11.  
 o In vit. Alex. 1.  
 p Baron. annal.  
 tom. 2. ad ann.  
 132. num. 1.  
 q In vit. Pij 1.  
 r Baron. tom. 2.  
 ad an. 167. nu. 1.  
 s In vit. Soteris.  
 t Baron. to. 2.  
 ad ann. 179.  
 num. 51.  
 u In vit. Anteri.  
 x Baron. to. 2.  
 ad ann. 238.  
 num. 1.  
 y In vita Dio-  
 nysij.  
 z To. 2. ad an.  
 272. num. 21.  
 a In vita Ste-  
 phani 5.  
 b Annal. to. 9. ad  
 an. 827. num. 1.

strucke him with sudden death. All which is false and fabu-  
 lous in <sup>f</sup> *Bellarmines* opinion. This man of great reputation  
 & records, that after *Marcellinus*, the Bishopricke of *Rome*  
 lay lea, seuen yeeres, six moneths, and five and twentie daies:  
 whereas by <sup>h</sup> *Baronius* it lay lea but 25. daies in all. This man  
 of great reputation <sup>i</sup> records, that the Crosse of Christ was  
 found in *Eusebius* the Popes dayes, about the yeere 310.  
 whereas by <sup>k</sup> *Baronius* it was not found till the yeere 326.  
 This man of great reputation <sup>l</sup> reckons *Honorius* the first  
 among the hereticks called *Monothelites*: whereas the <sup>m</sup> most  
 of your side, and by name <sup>n</sup> *Bellarmine*, would gladly cleere  
*Honorius* from this imputation. This man <sup>o</sup> tels vs, that *Alex-*  
*ander* the first sate but eight yeeres, and a few odde mo-  
 neths: whereas <sup>p</sup> *Baronius* tels vs, that he sate ten yeeres and  
 odde moneths. This man <sup>q</sup> giueth to *Pius* 19 yeeres, soure  
 moneths, and three dayes: whereas <sup>r</sup> *Baronius* giues him but  
 ten yeeres. This man <sup>s</sup> makes *Soter* sit nine yeeres and vp-  
 ward: whereas by <sup>t</sup> *Baronius* hee sate not full soure yeeres.  
 This man <sup>u</sup> saith, that *Anternus* sate 12 yeeres, 1 moneth, and  
 12 dayes: whereas <sup>x</sup> *Baronius* saith, he sate not a whole mo-  
 neth. This man <sup>y</sup> alloweth *Denis* but two yeeres and a little  
 more, whereas <sup>z</sup> *Baronius* allowes him 11 yeeres and more.  
 This man <sup>a</sup> writes, that *Stephen* the fifth sate 7 yeeres, and 7  
 moneths: whereas by <sup>b</sup> *Baronius* reckoning he sate but seuen  
 moneths, and two or three odde dayes. And so in many o-  
 ther things, this man of great reputation alloweth of that,  
 whereof you allow not, and disalloweth that which you al-  
 low. And therefore what reason haue you to presse vs with  
 his authoritie in this controuersie?

P A P. Great reason. For though bee missed sometimes the  
 truth, yet bee giued alwayes at it: and though be was unkind-  
 ly, dealt withall by some of the Popes, yet hee was not caried  
 away with malice, and moued thereby, as many are, to write an  
 vntruth.

P R O T. What? was *Anastasius* the man of great reputa-  
 tion, ynkindely dealt withall by some of the Popes? Who  
 told you that tale?

P A P.



PAP. I had it of Florimondus. And I think he was induced to say so, because we read in Leo the 4. his name, one Anastasius was degraded by Pope Leo, and a Councell of 67. Bishops.

PROT. That Anastasius, who was degraded by Leo the 4. and the Councell, was he (as Platina sheweth) who stood vp Antipope against Benedict the 3. It was not this Anastasius. Which you may learne of him, who made the Index Alphabeticall, for the more readie finding out of the most memorable points in Anastasius Chronicle: for hee distinguisheth Anastasius Bibliothecarius, from Anastasius degraded by Leo, and set vp in opposition against Benedict the 3. But let Anastasius be of as great reputation as you are disposed to haue him of. How soone after Leo his death, doth Anastasius report, that the Clergie chose Benedict the third? Can you tell me that?

PAP. Yea. The Seawas void after Leo the 4. iust 15. daies, & no more. And then, not Ioane, but Benedict the 3. was chosen.

PROT. VVho told you so?

PAP. Marrie, Pontuphrius, Bellarmine, Bernanius, Florimondus, and Papyrius Massonus. For they say that these are Anastasius his owne words: Sanctissimus Leo Papa 4. obdormiuit in Domino 16. Calend. Aug. sepultus ad Sanctum Petrum, & cessauit Episcopatus dies 15. Quo mortuo, mox omnis Clerus Romanæ sedis, vniuersi proceres, cunctusq; populus ac senatus congregati sunt, &c. vno conamine Benedictum Pontificem promulgant. This is, The most holy Pope Leo the 4. died in the Lord the 16. of the Calends of August, and was buried at S. Peters, and the Bishopricke was void 15. daies: Now presently upon his death, the whole Roman Clergie with all the Nobles, & Common, & Officers of the citie met: & in one voice agreed that Benedict should be Pope.

PROT. They all lie falsly. For the words Et cessauit Episcopatus dies 15. are not to be found (as before I told you) in Anastasius. So that whatsoever they build vpon this circumstance (as the most of their building is) is built vpon a false foundation, and therefore cannot stand. For besides I would haue you know, that Anastasius purposely passed

c Florim. cap. 14. num. 1.

d De vitis Pont. in vit. Bened. 3.

e In Indice litteræ a verbo Anastasius.

p Annot. in Plat. in vit. Ioh. 8. num. 1.

q Lib. 3. de used Rom. Pont. cap. 24.

r De vitiis Legend. hist. Cap. 14. pag. 123.

s Des. vitiis Episc. in Bened. 3.

t Ibid. 1. l. 10.

u Ibid. 1. l. 10.

v Ibid. 1. l. 10.

w Ibid. 1. l. 10.

x Ibid. 1. l. 10.

y Ibid. 1. l. 10.

z Ibid. 1. l. 10.

part. 2. tit. 16.  
cap. 1. sect. 19.

Petrus et Paulus quod in vobis in Ecclesia concilio  
 Carlo Magno in unanimitate confirmatur et F. d. 1000

33  
nist prius a regis baculo & annulo insigniretur, saith he: But let  
vs leaue *Anastasin*, and come vnto the next, who lining in  
those dayes, passeth ouer Pope *Ioane* in silence.

PAP. <sup>a</sup> *Ado* Bishop of *Vienne*, who lined at the same time,  
hath not a word of this your Pope *Ioane*.

PROT. *Ado* liued not at the same time, nor neare the  
same time, if either <sup>a</sup> *Gesner*, or <sup>b</sup> *Possennius*, or <sup>c</sup> *Laurentius*  
*de la Barre*, or <sup>\*</sup> *Angelus Rocca* may be credited. For he (as  
they say) wrote a brieft Chronicle from the beginning of  
the world to his owne time, to wit, to the yeere 1353:  
Wherefore it is not much materiall whether he misse her, or  
mention her. Say on.

PAP. <sup>d</sup> *Theophanus Freculphus* wrote in those dayes an  
historie from the beginning of the world to his owne time: and  
yet he writes nothing of her.

PROT. If *Freculphus* had written an historie of that  
length, yet there was little reason why hee should haue men-  
tioned her. For we <sup>\*</sup> readenot that he liued about the yeere  
840. But indeed his historie goes not so farre. He writ on-  
ly to the yeere of Christ. 550. as <sup>\*</sup> *Bodin* obserueth: or to the  
yeere 560, as <sup>\*</sup> *Pontacus* noteth: or at furthest to the yeere  
600. For hauing spoken a few words of *Gregorie* the Great,  
and *Boniface* who succeeded him, he ends presently his sto-  
rie. Who is your next man?

PAP. <sup>8</sup> *Aimonius*, A Monke of *S. Germaines*, and a fa-  
mous French Writer, speakes nothing of her.

PROT. *Aimonius*, or *Anmonius*, or *Annonius*, (for he is  
diuersly named) your famous French Writer drew out his  
storie, by <sup>a</sup> your owne mens confession, but to the yeere 818.  
or at furthest to <sup>\*</sup> 844, which fell nine or ten yeeres short (at  
least) of Pope *Ioanes* time. And therefore mee thinkes that  
you should not looke that he should write of her.

PAP. <sup>1</sup> *Andomarus* the *Parisian* omits her also in his hi-  
storie.

PROT. Where might a man see *Andomarus* I pray you?

Harding. loco in initio citat. Florim. p. 84. <sup>a</sup> *Annonius* signat an. 828. historiam terminat  
saith Valq. de Aderat. l. 3. c. 9. disp. 7. <sup>\*</sup> Genes. Chro. l. 4. ad an. 844. <sup>1</sup> N. D. nu. 24. p. 390.

z Bell. lib. 3. de  
Ro. Pont. cap.  
24. N. D. num.  
24. p. 393. Et  
alij.  
a In Bibliothe-  
ca verbo. *Ado*.  
b Apparatus  
sacer. verbo.  
*Ado*.  
c In hist. vet.  
patrum, edit.  
Paris. 1583. ad  
initium, Chro.  
Adonis.  
\* In Biblio. va-  
tican, impre-  
Romae, ann.  
1591. Tit. Au-  
thor q. in ope-  
re citantur no-  
mina.  
d Florim. pag.  
84.  
\* *Freculphus*  
floruit an. 830.  
& quod excur-  
rit *Possennius*.  
Apparat. sac-  
verbo. *Frecul-*  
*phus*.  
e In Metho-  
hist. *Freculphus*  
historicus ab  
orbe condito  
ad ann. Christi  
560. Chron.  
digerit.  
f Chron. lib. 2.  
pag. 119.  
g Onuph. an-  
not. in Plat. in  
vita Ioh. 8.

k Episcopus  
 quidam nostras  
 eos authores  
 citavit inter-  
 dum, quos nul-  
 la unquam ha-  
 buit eras. Ca-  
 nus Loc. Com.  
 lib. 11. cap. 6.  
 fol. 327.

*Canus* tells of a Bishop in his Countrey which was wont to cite Authors that neuer were. Now I wish you bee not of kindred to him in this: for I finde no mention of any such historiographer in *Trithemius*, or in *Gesner*, or in *Possennus*. Neither doth *Bellarmino* nor *Baronius* cite any such in their disputes about this matter. VVhen you can tell me certaine newes of such a writer, you shall haue a more certaine answer. In the meane time proceed.

1 Pag. 296. &  
 297.

PAP. *Nay stay a little: for though neither Bellarmine nor Baronius mention Ademarus, (for so is his right name, and not Audomarus, as it is erroneously printed) where they speake of this matter: yet Ademarus is mentioned by Genebrard and Onuphrius, where they treat of this matter, as B. C. observed well, in his*<sup>1</sup> *Dolefull knell of Thomas Bell: where hee taxeth Sutcliffe for captious quarrelling with father Parsons (as hee calls him) for citing Ademarus, calling him a counterfeite.*

m Florim.  
 pag. 84.  
 n In Chron.  
 Monasterij  
 Hirsaugiensis  
 ad ann. 851.  
 o Epistola 103.  
 quæ habetur  
 apud Baron.  
 Annal. tom. 10.  
 ad ann. 856.  
 titim. 8. & Flo-  
 rim. cap. 14.  
 num. 4.  
 p Annal. tom.  
 10. ad ann. 853.  
 num. 69.  
 q Baron. tom.  
 10. ad an. 860.  
 num. 8.

PROT. *B. C.* is a fit patron for father Parsons: but an vnfit match to deale with Deane Sutcliffe. Deane Sutcliffe (no doubt) scornes him. And good cause why. For who but a foole would appeale to one of his owne fellows for triall of his truth? Are not *Genebrard* and *Onuphrius* as like to cite a counterfeite Author as *Parsons*?

PAP. *m* *Lupus Seruatus saith nothing of her.*  
 PROT. VVhy? what occasion had hee to speake of her, sith he writ no bookes of historie? Besides, *Lupus Seruatus migravit ad Dominum anno 851*, saith *a Trithemius*: that is, *Lupus Seruatus* died in the yeere 851. So that, though as a Prophet he might haue foretold of her deliuerie, yet as an Historian, he could not haue reported her deliuerie.

PAP. *Yea but Lupus* *Abbot of Ferrara in an* *o* *Epistle of his to Benedict the third, calls Leo Benedicts Predecessour: and thereby sheweth, as* *p* *Baronius gathereth, that there was no such Pope as Pope Ioane, betweene Benedict and Leo.*

PROT. VVhat? doth *Baronius* gather such a conclusion of such premisses? Verily he gathereth where no man sheweth. For I pray you, doth this follow, *Iohn* the 9. speaking of *Stephen* the 6. *I* call him his Predecessor. Ergo, there was

no Pope betwene *John the 9.* and *Stephen the 6*? If not, as indeed it doth not, for there were two Popes who came betwene them, the one called *Romanus*, the other *Theodoras*, then neither will it follow, that because *Leo* is called *Benedict's* predecessor, therefore there was no such Pope, as Pope *Ioane*, betwene *Benedict* and *Leo*. *Interdum Rom. Pontifices non solum eos qui proximi Episcopi fuere, sed plerumq; disunctissimos illo nomine (predecessoris) complectuntur.* The Popes of Rome by the name of Predecessours, doe sometimes understand not such as were Popes immediately before them, but such as liued verie long before them: saith *Massonus*.

r Baron. rom. b.  
ad ann. 907. num.  
f Ibid.

PAP. *Yea, but this Lupus in diuers of his Epistles, doth complain of the miserable estate of the Church in his time. And therefore if any such horrible matter, as this of Pope Ioane, had fallen out, doubtlesse he would haue spoken of it, and mourned pitifully for it.*

De urbis Episc.  
lib. 5. in Calost. 3.  
fol. 221.

t Baron. rom. 10.  
ad an. 853. num. 9.

PROT. Doubtlesse, *Baronius*, if you giue any credit to him, will make a foole of you. For doth not he mention diuers of his complaining Epistles, sent to great personages? wherein yet he complaines of nothing, but that Courtiers robd his Corban; I meane his Monasterie. That he wanted an ambling Nag to ride to Rome on. That he wanted *Tully de Oratore*, *Quintilian*, and *Donatus* vpon *Terence*. And that there was such licentiousnesse in France (among the Laitie) that the people neither feared God nor the deuill. Of faulcs among the Clergie, *Lupus* complaines not at all.

\* Ceterum si quod tam nefandum scelus accidisset, dicere minime omisisset, sed implacabili luctu vir zelo plenus planxisset.

u Tom. 10. ad  
ann. 846. num.  
10. 11. 12. 13. 14.  
15. 17.

x Ad ann. 855.  
num. 14.

y Ad ann. 856.  
num. 10.

z Ad ann. 856.  
num. 10.

PAP. *Luitprandus, who writ an historie, speaks nothing of her.*

PROT. What historie of *Luitprandus* doe you meane? That which is intituled *De uitis Pontificum*, that is, of the Popes liues? which was printed the other yere at Mentz with *Anastase*: or his historie of such accidents as fell out through Europe?

a N. D. p. 390.  
Florim. p. 84.

b Anne 1600.

PAP. *I meane the latter. For I see the former, though it carry the name of Luitprandus, cast off by the Printer, as none of his.*

c Ioh. Albinius  
præfat. ad Lib.

PROT. Now then you are a wise man, to tell mee that

Luitprandus mentions not Pope *Joan.* For *Luitprandus* *Ticinensis* *Diaconus*, *historiam per Europam gestorum libris tribus* *An. 858. ad 30. vsque Othonis magni serè continuat.* *4* saith *Genebrard*: that is, *Luitprandus* *Deacon* of such a Church in *Italie*, continueth his historie of accidents which fell out in *Europe*, from the yeere 858. to the 30. yeere (almost) of *Otho* the Great. By which you may see that he began his historie after Pope *Joanes* time. And therefore had no cause to speake of her.

d Chron. lib. 4.  
ad ann. 955.

e N. D. and Flo.  
rim. locis citatis.

PAP. \* *Lambertus Schafnaburgensis* hath not a word of her.

P R O T. To this I answer, first, that he lived not in the same time with her: he lived anno 1077. Secondly I say, that this *Lambertus* did but touch by the way, all ages from the beginning of the world to the yeere of Christ 1040. as *Pontanus* truly obserued: though he discoursed at large of the 37 yeeres that followed. Thirdly, this *Lambertus* doth not so much as name *Stephen* the 4. or *Paschalis*, or *Eugenius*, or *Valentinus*, or *Gregorie* the 4. or *Sargius* the 2. or *Leo* the fourth, or *Benedict* the third, or *Nicolas*, or *Adrian* the second: and therefore what maruell if he speake not of this Pope *Joanes*?

f Lib. 2. Chron.

g Florim. p. 85.  
Onuph. in Plat.  
in vita Ioh. 8.  
h Lib. 7. cap. 35.  
verum in orbe  
gekarum. Im-  
pressi Argentor-  
ei. An. 1575.  
i Qui paulo post  
illius etatem flo-  
ruerunt, nihil de  
ea scripserunt,  
&c. Florim. cap.  
10. pag. 84.  
b Florim. loco  
citato.  
c Ff. 10 Treude  
in Trithem. de  
scripti. Ecclesiast.  
verbo, Ioh. Dia.  
\* Posseus in  
Apparat. sac.  
verbo, Ioh. Dia-  
conus.

PAP. & *Otho Frisingensis*, who lived about the yeere 1150. makes no mention of this storie.

P R O T. But he doth. For *Iohn* the seventh (4 saith he) was a woman.

PAP. \* They who lived within a few yeeres after her, and writ at length of all other accidents, write nothing of her: and that is another presumption, it is but a fable which is reported of her.

P R O T. Who are they you meane?

PAP. *Tonstiff* is *Iohannes Diaconus*, who lived anno 870. writ of the Popes lines.

P R O T. That *Iohannes Diaconus* writ of *S. Gregory* the Great his life, I grant; and as some say *Plomont*: but that he writ of any more Popes, I vitally denie. *Yolpheus* a pious gift in alleging writings that neuer were. But  
PAP.



**PAP.** *Milo Monachus who lived Anno 871. saith nothing of her.*

**PROT.** *Milo Monachus I beleue saith nothing of her, nor any other Pope: for he writ no historie. They who commend him, doe commend him for a Rhetorician, and for a Poet, and for a Musitian, but nor for an Historiographer.*

**PAP.** *f Passeratius Rabertus who lived in the yeere 881. saith nothing of her.*

**PROT.** This *Passeratius* is (surely) some author of your owne devising. For no man can tell any newes of him. But (perhaps) you would say *Paschatius Rotherius*, for such a one lived about the time you speake of. Yet this writ no historie. This writ neither at length, nor in brieft, of any of the Popes lines.

**PAP.** *Ten but Rhegino, who lived in the yeere 910. and comprehendeth briefly all the choice matters which fell out in the time of this supposed Pope Ioane, writes nothing of her.*

**PROT.** *Rhegino* writes nothing of *Iohn* the 2, nor of *Boniface* the 4, nor of *Densleddis*, nor of *Bonsface* the 5. Hee writes nor a word of *Sergius* the 2, nor of *Leo* the 4, nor of *Benedict* the 3. and therefore no maruell though hee write nothing of this *Ioane* the woman Pope.

**PAP.** *Why, but the greatest enemies that ever the Popes had, who lived in, and after those times, and were readie to cast in the Popes teeth whatsoever they knew, or knew not, to the end they might disgrace them, yet neuer objected this of Pope Ioane. Which confirme, we much in my opinion, that this is but a tale, devised long after by some craftie headed hereticks.*

**PROT.** Who are these I pray you?

**PAP.** *John Bishop of Ravenna is one of them, Methodius Illyricus another, and Michael Palaeologus the Emperour of Constantinople a third.*

**PROT.** How know you, that these neuer objected Pope *Ioanes* lewdnesse to the disgrace of the Roman Papacie? Have you read all that they writ, and all that they spake?

**PAP.** *Any their writings are not extant, I confess. But a*

d Florim. loco citato.

e Trithem. lib. citato, verbo Milo. Sigbert. ad ann. 879.

f Florim. loco citato.

g Trithem. lib. citato. Possevin. appar. sac. verbo, Paschasius.

h Florim. loco citato.

i Cum omnes scribendi principes, quorum alij haeretici, alij schismatici, alij anathemate separati— quaecunque odium suggerit, in Pontifices ex omni vita praeterita causa collecta probra turpiter communiunt— nihil autem de Ioanne Pontificatu dixerunt: Existimandum est quaecunque de ea postea divulgata sunt, non solummodo eorum fraude sed et illic excogitata. Florim. cap. 20. num. 1. & 6. k Florim. num. 4. l Florim. ibid.

man may know how they slandered the Popes by the authority of many godly men, made in defence of the Popes. For at wee Catholics at this day are forced to make mention of your objections, when we undertake to answer your booke; so in those daies the Catholics were driven to make mention of the slanders which they refuted, Now in their refutation of slanders, there is no such thing as this of Pope Ioane.

PROT. Why, peraduenture they knew, that in this they were slandered with a matter of truth; and therefore they held it best to passe it ouer in silence. Questionlesse your fellowes at this day doe so often. When *Beza* objected this verie matter in the assembly of *Poyse*, before the Cardinall of *Lorraine*, and the Sorbonists of *Paris*: who answered him? Doe not your owne men confesse, that no man said a word to him? When the *Hussites* (as you call them) objected the same at the Councell of *Constance*; <sup>b</sup> was not silence their answer? We reade in a <sup>c</sup> booke lately set forth, intituled *Synodus Parisiensis*, that <sup>d</sup> *S. Ambrose* asked, *Qua ratione, quâque auctoritate, imagines Angelorum vel aliorum Sanctorum adoranda sint, cum ipsi sancti Angeli uel sancti homines uiuos se adorari noluerunt?* What reason or what warrant men had to worship the images of men or Angels, seeing the Angels themselves and holy men aliue refused to bee worshipped? Now the two great Cardinals, <sup>e</sup> *Bellarmino* and <sup>f</sup> *Baronius*, snarle at this booke, seeking by all meanes to disgrace it. <sup>g</sup> *Bellarmino* expressly professeth the confuting of it: and <sup>h</sup> *Baronius* sets the most of it downe in his *Annales* euen word for word, making glosses here and there vpon it, in way of answer to it. But both of them passe slyly by the words of *Ambrose*. If we had not had the booke it selfe, we should neuer haue knowne by their answers, of such an argument of *S. Ambrose* his making against Images. In like manner these two Champions vndertake to answer such arguments as are made to iustifie the report of *Gregories* deliuering *Traian* out of hell. Yet there is one argument made by their <sup>i</sup> opposites, which they neuer touch; and that is this: that in *S. Gregories* Church at *Rome*, the summe of that storie

a *Iohannes San-*  
*martinus in fabu-*  
*lam Ioanæ*  
*pseudopontif.*  
*Romanæ & cor-*  
*rupto historiarû*  
*albo erasmi à*  
*Flor. &c. and*  
*Florim. cap. 6.*  
*pag. 58.*  
b *Silencio satisfe-*  
*cerunt Catholici*  
*doctores, &c.*  
*Florim. cap. 6.*  
*num. 6.*  
c *Synodus Pari-*  
*sienfis anno*  
*Christi 824. Fran-*  
*cosurti impress.*  
*apud hæredes*  
*Wecheli 1596.*  
*pag. 145.*  
d *In Epist. Pauli*  
*ad Rom.*  
e *Append: ad lib.*  
*de cultu Imag.*  
*f Animal. tom. 9.*  
*ad ann. 825. nu. 3.*  
g *Loco citato, in*  
*initio.*  
h *Num. 5. &c.*  
i *Bellar. lib. 2. de*  
*Purg. cap. 8. Ba-*  
*ron. Anst. to. 3.*  
*ad an. 864. p. 182.*  
*&c.*  
k *Alphonf. Sal-*  
*meron. in 2 Cor.*  
*15. dist. 37.*

is arguement in an enuicofition. Upon which arguement the  
Ieluire<sup>1</sup> *Salmeron* stands much. If their opposites writings  
were not extant, by their answers, we had neuer heard of such  
an obiection. Wherefore if you would perswade mee that  
these eager enemies objected not this against the Pope, you  
must bring better prooffe thereof than this, that you finde  
no foot-stepping of it in the answers made vnto them. But  
goe on with your argument: what other enemies silence  
perswades you that this storie is a fable?

P. A. P. Hincmarus Archbishop of Rheims, Theodoricus de Niem, Walramus Bishop of Norimberge, Benno the Cardinal, bitter enemies vnto the Pope, passe this ouer in silence. And that is a great argument to me, there was no such thing.

P. R. Q. T. That *Hincmarus* Archbishop of *Rhemes* should have lived at amitie with your Popes, it is not for your Popes credit it should be knowne. For he was singularly well learned, verie wise, and verie honest, as P<sup>r</sup>*Trithemius* witnesseth: in so much that your great Cardinall *S. Bernardus*, when he hath occasion to cite him, intitles him \* *Saint Hincmarus*: wherein his *Epiromizer* follows him.

P A P. Well: 'what say you to Theodoricus de Niem?'

**P R O T.** I say (which before I proved) that hee mentions the storie.

P.A.P. — And what say you to Waltram, Bishop of Norimberge?

PROU. I say, there are few of his works extant: and of those which are extant, he shewes no gall against the Popes: onely he proues that the Emperour hath right to the investiture of Bishops.

P.A.P. "Why, but doe you not thinke that Benno the Card-  
nall, who spake so much euill of Gregorie the seventh, and other  
Popes, would haue noted this, if he had knowne of it ?

PROF. No. *Benno* (no doubt) knew much fouler matter by many other Popes, which hee did not touch. There are many shamefull things reported in other stories by many of your Popes, which *Benno* hath not in his storie. But doe you thinke in good earnest, that *Benno* the Cardinall was the au-

1 Cuius rei ex  
infigne Romae  
monumentum  
lapidi, ab inscrip-  
tione laetitia in  
ade sacra ipsius  
Gregorii, quod  
ego p[ro]p[ri]is oculis  
hanc, & Sal-  
monas loco cit-  
to, p. 320, & 340.  
in Florim. cap. 10.  
pag. 87.

p. Vii in ditione  
Scripturae singu-  
lariter doctus  
scientia et bona  
fide mori con-  
spicimus. Tristis  
de script. Reuel.  
v. 10. Hic ma-

q. 1. m. 2. ad  
 S. Hieronymi  
 r. Joh. Gabri. B.  
 f. cl. Ep. B.  
 f. Florum. ad. ann. 166.  
 f. Florum. p. 87.  
 f. De Justitiam  
 Episcoporum.  
 printed at Basil  
 anno 1566.  
 u. Florum. cap. 10.  
 num. 5. & 6.

[illegible]

PROV. *Report* the English Bishop, whom you meane was the man commonly called *Groffball*. A great Philosopher, excellently well scene both in Greeke and Latine, a Reader of Divinitie in the Schooles, a famous preacher in the pulpit, a man of holy life and conuersation: euen so holy, that in the opinion of the whole Clergie of France and England, there was not such another among the prelates of that time: though it pleased your Pope *Innocentius* the fourth, to call him old foole, furd, and absurd companion; and to threaten he would make him a By-word and an astonishment vnto the world. And to say truth, this man had many bickerings with the Pope, inso much that in one letter hee signified vnto him, that by his writs with *(non obstante)* hee brought vpon the world a *Noble* flood of mitchines, whereby the puritie of the Church was stained; and the quietnesse of the Common-wealth hindered. That by his Refutations, Commendats, Prouisions of Benefices for persons, who

sought the death and not to feed the flock as God's messengers  
 committed such a sin as to denounce with blasphemous words  
 Apostles and the living Christ: for he said that he was the  
 abominable to Christ Jesus, and that he was the son of  
 Lucifer: nor he will be, but the son of Antichrist,  
 whom the Lord shall destroy with the breath of his mouth  
 as he committeth: he signified himself as a man of God,  
 with a good conscience, obeying any such mandate as he felt,  
 though they came from the highest order of Angels. For  
 they tended not to edificatio, but to the undoing of the  
 Church. And these the men by reporting whereof he sought  
 to revenge himself on our Pope did to the College of  
 Cardinals confessed before the Pope that they could not  
 blame him for writing thus, for he said nought but truth.

P A P. & Another Englishman, Matthew Paris by name, a  
 monk of the abbey of St. Albans, who was a man of great  
 learning and a good writer, and who was a great enemy to the

Pope. He wrote a book of the lives of the popes and the papists,  
 in which he wrote many foul words of the popes and the papists.  
 As for example: He wrote of Pope Innocent the Fourth  
 how Satan was his father, and how he was the Devil of hell,  
 and all his hellish rage with him. He wrote of Pope Gregory  
 the Tenth how he was the whole tablement of the papist Clergy, acknow-  
 ledging their kindred, in that following their pleasures,  
 and giving over preaching, they suffered more souls to go  
 to hell than ever went before.

He reports how Pope Gregory the Tenth was a man of a  
 hurried by a devil, and how he was a man of a  
 and for his sake he was a man of a  
 had no president for such his proceeding, and it be-  
 (as some thought) it was an unadvised part, contrary to the  
 opinion of the learned Fathers, who were the officers  
 of the Church; by the unadvised working of the spirit,  
 how like a devil, who he was a man of a  
 and how he was a man of a

He reports how a Cardinal, a man of a  
 in London, who was a man of a  
 the same night after in a

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k In Hen. 3. pag.  
617.

He reports how *Germanus* Archbishop of Constantinople, signified unto the Cardinals of Rome: that the Grecians disturbed much as this; that the Cardinals desired to be accounted his Disciples, who said: Silver and gold I have none; and yet were wholly set upon gathering of silver and gold.

l In Hen. 3. pag.  
713. ad an. 1140.

He reports how the Pope enioyned by one mandate to the Bishops of Cantuarbie, Lincolne, and Salisburie, that they should provide for 300. Romanes in benefices next vacant. And they should giue no benefice till they had provided for so many competently.

m In Hen. 3. ad  
an. 1154. pag.  
1019.

He reports how *Hugh* the Cardinall bragd, when *Isaac* departed from Lions, that whereas there were foure Stewes at his coming thither, hee had left them but one; Marie that reached from the one end of the towne to the other.

n In Hen. 3. ad  
an. 1149. pag.  
1077. & pag. 1139.  
1077.

He reports how the Franciscans & Minorites, by commandement of the Pope, appointed all sorts of people, yong and old, men and women, base and noble, weak and strong, sound and sicke, to goe for recouerie of the Holy Land. And yet the next day, yet sometimes the same houre, for money, they dismissed them againe.

o In Hen. 3. p.  
1100. ad an. 1151.

He reports how Pope *Innocentius* the fourth, stirred vp the Christian people of Brabant and Flaunders, to warre against *Couradus* the Emperour, promising them for their labour forgiveness of all their sinnes. Yes, hee promised such remission not onely forgiveness of sinnes for their owne use, but forgiveness of sinnes for their parents also: The fathers and mothers of such as warred against *Couradus*, had all their sinnes forgiven them, as well as the warriours themselves.

p Florin. cap.  
10. pag. 89.

These and many such like tales hee telleth by the Pope, which the truth it selfe informed him to doe. But hee meddles not with anything which was done by any Pope with in 1000. yeeres after Christ. And therefore no manell though he spake nothing of Pope *Donus* the 68. of Rome. P. A. V. John of Calocheta, a man of great authority, a tailor against the Pope, spake nothing of this.

P. A. O. T.



**PROT.** *John of Calabria* told our King *Richard* the first, that Antichrist was as then borne in Rome, and that he should be made Pope. *John of Calabria* was generally reputed a Prophet, and a man of great learning. Yet *John of Calabria* was so farre from railing against your Popes, that (if *Bellarmino* say true) he spake verie honourably of them. And therefore his silence, in this case, doth not helpe you.

**PAP.** Yea, but *Dantes* the Italian Poet, would surely haue touched this storie, if he had heard any inkling of it.

**PROT.** Why so? *Dantes* found fault onely with six of your Popes, viz. with *Anastasius* the 2, *Nicolaus* the 3, *Boniface* the 8, *Clement* the 5, *John* the 22, and *Celestine* the 5, as *Bellarmino* notes. Whereby it is plaine, that he neuer purposed to raue vp all the filth which hee found written of your Popes. Questionlesse, hee might well haue heard of this, for hee liued after *Martinus Polonus*, and in *Martinus* dayes the report of this was common. Haue you any more to say?

**PAP.** Yea. And not onely the Latin writers, but euen the Greeke Historiographers, *Zonaras*, *Cedrenus*, *Curoplatas*, and others, that wrote before *Martinus Polonus*, of matters concerning the Latin Church in those dayes, and were no friends to the same, and would haue bene content of such an advantage against it, write nothing thereof at all. Which is an euident proofe there was no such matter.

**PROT.** What? an euident proofe?

**PAP.** Yea: an euident proofe, which you may perceiue by *Sutcliffes* answer to *Father Parsons* (as he calls him) for he neuer, I warrant you, so much as once names these Greeke Historiographers, but suppresseth that cunningly, or rather maliciously, because he could frame no colourable answer vnto it.

**PROT.** *D. Sutcliffe* neuer intended to trouble himselfe, or his Reader, with laying open *Parsons* foolery in every particular. Otherwise assure your selfe, he would not haue passed by this. For it is a matter of no great cunning to shape this argument his answer. For tell me. Had not you once a Pope called *Mark*, who saie, as diuers of your owne

*Roger Houel*.  
Annal. pars posterior in Rich.  
pag. 388.

*r. Posseuin. Appar. sacer. verb.*  
*Cyrrillus Carmelita.*

*r. Append. ad lib. de Summo Pont.*  
cap. 11.

*r. Florim. loco citato.*

*r. Append. ad lib. de Summo Pont.*  
cap. 14.

*r. Polon. Dantes antiquior, Bell. ibid.*

*r. Y. N. D. p. 393.*

*z. B. C. In his Dolefull Knell of Thomas Bell. lib. 2. pag. 196.*

*a. Plat. de vita Pont. in vic. Mar. Flores Hist. ad ann. 341.*

b Plat. in vitæ  
Marcelli 1. Onu.  
in Chron. ad an.

394.  
c Lib. 1. Chrono-  
nogr.

d Chronol. lib. 3.  
e Pontar. & Ge-  
neb. locis citatis.

f Aurea Legend.  
Exaltation of the  
holy Crosse.  
g Breuiar. Rom.  
in officio Exal-  
tat. S. Crucis.

h Lib. 1. de Cru-  
ce, cap. 57. pag.  
170.

\* De Papæ prin-  
cipatu, cap. 14.

id. ibid. 3. 1. 1.  
30. Hanc. ibid. 1.  
id. ibid. 1. 1. 1.

k N.D. pag. 393.

l. 1. 1. 1. 1. 1.  
l. 1. 1. 1. 1. 1.  
l. 1. 1. 1. 1. 1.

nies note, 1. yeeres, 8 moneths, & 20. daies? And had you not another Pope called *Marcellus*, who fate about 5. yeeres?

PAP. We had. But what of that?

P R O T. Your *Pontacum*, and *Genebrard* confesse, that all the Greeke writers in a manner, omit to speake of the former: And<sup>c</sup> that all Greeke writers without exception, omit to speake of the latter. Now if you, notwithstanding their passing by of these, be yet perswaded that these were Popes, why may you not rest perswaded that there was a Pope *Ioane*, though they do passe by her, and write not one word of her? I hope you beleue many things, whereof they write nothing. We read in your<sup>f</sup> Legend, yea in your<sup>g</sup> Masse bookes, that *Heraclius* the Emperour when he would haue entred in by the gate, by which our Saviour went to his passion, clad like a King, with the crosse on his shoulders: that he was miraculously hindred, and could not get thorow till he had cast off his princely attire, and put off his hose and his shoes. Doe not you beleue this? I am sure you doe. Yet *Gretzer* acknowledgeth, that the Grecians, such as *Cedrenus* and *Zonaras*, write nothing of this, professing that he likes it neuer a whit the worse for their silence. For they (as he further notes) omitted many other matters of truth, whereof no man doubts. But how know you, that no Grecian euer writ of such an accident? It seemes that they did: because *Chalicocondylas* a Grecian of later yeeres hath writ thereof, as before I haue shewed you. And *Barlaam* the Greeke Monke alludes thereto. For, from whence could they haue it, but from the Grecians his ancestors? You must bring more euident prooffe than this is, or else you will neuer perswade any man of sence and reason, that the storie of Pope *Ioane*, which is commended to vs by so great a cloud of witnesses, is fabulous.

PAP. Why, but *Hermannus Contractus*, and *Conradus Abbas Urspergensis*, and others mo, write nothing of this *Ioane* of yours.

P R O T. And what of that? will you conclude thereupon, that there was neuer any such woman Pope? Tell mee in good.

good earnest, doe arguments taken from authoritie of a few men, hold negatiuely? Is it a good argument, *S. Paul, S. Luke* and *Seneca*, doe not say that *Peter* was at *Rome*? *ergo Peter* was not at *Rome*? *Bellarmino* denies this argument, *Respondet* saith *Bellarmino*: *Nihil concludi ex argumentis ab authoritate negatiue. Non enim sequitur, Lucas, Paulus & Seneca, non dicunt Petrum fuisse Roma, igitur non fuit Petrus Roma. Non enim isti tres omnia dicere debuerunt; & plus creditur tribus testibus affirmantibus, quam mille nihil dicentibus; modo isti non negent, quod alij affirmant*: that is, I answer: negatiue arguments are nought worth. For it followes not, that *S. Peter* was neuer at *Rome*, because *Luke, Paul, and Seneca* doe not report that he was at *Rome*. For these three were not bound to report all that was true. Besides, three witnesses speaking to a cause, deserue more credit than a thousand who stand mute, not denying that which is witnessed by the three. And in another place, *Certe* (saith *Bellarmino*) *magis credi debet tribus testibus affirmantibus, quam infinitis nihil dicentibus*: that is, Verily a man should rather beleue three witnesses speaking to a cause, than infinite, who neither speake pro nor con. Againe, tell me whether *Denis* Bishop of *Athens*, was not afterward B. of *Paris*; though *Ado* B. of *Triers* in *Germanie*, and *Snidas* a Greeke writer, make no mention of that his second Bishopricke? Your *Lipomannus* resolues vpon *Metaphrastes*, and one *Michael Syngelus* his word, that *Denis* was B. of *Paris*, though *Ado* and *Snidas* speake not of it. Their passing it over in silence, doth not preiudice *Metaphrastes* and *Syngelus* report, who say hee was B. of *Paris*, in *Lipomannus* opinion. And why then, though these and many more, say nothing of *Pope Ioane*, might there not be such a *Pope*, sith as many, and as learned as they, doe reckon her among the *Popes*? *Salmeron*, one of your prime Iesuites, notes, that when one Historian reports a matter, and another passeth it by, the latters silence doth not preiudice the truth of the other Historians relation. *Ea lex apud historicographos obseruatur* (saith he) *ut quando unus ex duobus historicis aliquid affirmat, quod alius supprimat, non deroget affirmanti qui dicit*.

l Lib. 1. de Rom Pont. cap. 8. vide lib. 1. de Indulg. cap. 20.

m Lib. 1. de extrema vñctione, cap. 6.

n Tom. 1. de sanct. Hist. praefat. in Martyris S. Dionysii Metaphrasten. o Prolegom. c. in Euang.

p. Onuph. and  
Harding locis su-  
pra citatis.

q. Omnis copio-  
sa bibliotheca (in  
particular hee  
meanes the Vati-  
can) refert simi-  
litudinem sagenz  
mistæ in mare,  
ex omni genere  
piscium congre-  
gantis, bonos &  
malos continens,  
libros probatos  
& improbatos,  
vtilis & inutiles  
simul amplexans,  
saith Baron. an-  
nal. tom. 8. ad an.  
604. num. 50.

r. Rom. Biblioth.  
habet libros tum  
suppositos, tum  
improbata lecti-  
onis. Cope, Dial.

4. cap. 19. p. 567.

\* Loco supra ci-  
tato.

n. Beistowes prin-  
ted with his De-  
mands.

o. Onuph. annot.  
in Plat. in vitam  
Alex. 3.

p. Non dignus  
qui Pontifex as-  
sumitur, sed in-  
trusus & occupa-  
tor portus nomi-  
nandus. Annalis,  
tom. 10. ad an.  
964.

68  
P. A. P. 2. Ye about there are in the Popes Librarie six or seven  
tables of Popes, wherein there is no mention of her.

P. R. O. T. And what of that? Your Popes Librarie is com-  
pared by *Baronius* to a draw-net, which gathers together  
good and bad. Your Popes Librarie hath in it bookes of all  
sorts, approued, disproued: proficable, vnproficable. It  
hath counterfet and forbidden bookes, as well as bookes of  
better reckoning. They are simple people (as wee read in  
*Baronius*) who beleue reports the rather, for that they are  
to be found in bookes which are in the Popes Librarie. Yet  
suppose these seuen tables bee of best note: will you yeeld  
thus much to me, that he who is numbred in these seuen ta-  
bles, or at least in as many, as authentically as these, as a pope,  
was a pope?

P. A. P. No, not I. For I know that *Leo the 8.* is numbred as  
a Pope in many tables, and in some of those seuen, if not in  
them all. And yet I am of *Baronius* minde, that *Leo the*  
*eighth* was an Intruder and an Usurper: and that hee was not  
worthie to be called a Pope. But why asked you of mee this  
question?

P. R. O. T. If this be no good argument: *Leo the eighth* is  
numbred among the popes in seuen tables that are in the  
popes Librarie, or in seuen as authentically as those in the  
popes Librarie, Ergo *Leo the 8.* was a pope: What reason  
haue you to thinke yours good, which is this in effect: I saue  
the woman pope is not numbred among the popes in seuen  
tables which are in the popes Librarie. Ergo there was no  
such I saue a woman pope? If seuen tables speaking out for a  
pope, doe not conuince the being of such a pope: why  
should their silence conuince the not being of a pope?  
Might they not as well leaue out one who had bene pope,  
as put in one who neuer was pope?

P. A. P. But why should they haue left her out?  
P. R. O. T. Partly for her sexs sake, because shee was a wo-  
man; and partly in regard of the filthinesse of her fact. For so  
your stories note. And this need not seeme strange to you,  
if you would but observe that other popes, upon other oc-  
casions,



**P. R. O. T.** Well enough. For may not some be of one opinion, some of another? May not some thinke good to continue the memorie of that, which others, for shame of the world, would haue forgotten? Did not some of your fellow Papists in France denie, that *Iohn Chastell* was taught by the Iesuites to murder *Henrie* the 4. of France, because they were loth to make the Iesuites odious: and yet did not others helpe to erect a pillar of stone seere to the Kings pallace, whereby so much was notified? If any man should affirme, that the same man who omitted *Pope Ioane* for the filthynesse of her fact, erected such a monument of her in the streets, and prescribed such a stoole to be kept for such a purpose, I know not how he could deliuer himselfe from contradiction. But speaking of diuers men, his speech hangeth well enough together: there is no shew of contradiction in it. For further proofs whereof, it is worthie your consideration, that when *Paul* the third, moued with the Spirit of God (as *Harding* saith) and desirous to reforme the Church, gaue charge to his best learned, wisest, and most godly zealous men that he knew, foure Cardinals, three Bishops, and two others, to enquire and search out what abuses and disorders were in the Church, and especially in the Court of Rome: which they did, offering vp vnto him a libel containing the summe of all their proceedings. Some thought their labours worthy of registring: others thought them fitter to be burnt, which appears by this, that the libell is printed in *Crabs* edition of the Councell, anno 1551. and yet put into the *Index librorum prohibitorum*, by *Papst* the 4. (one of those foure Cardinals who exhibited it to *Paul* the 3.) and left out of *Dominicus Nicolinus* his edition of the Councells at Venise, auspicijs Sixti Quinti, in the yecre 1585. and out of *Suerinius Binius* his edition at Colen, 1606.

**P. A. P.** *Tea but giue me leave I pray you. If Pope Ioane were omitted for the filthynesse of her fact: yet should there haue bene mention made of the vacancie of the See, for that time shee was Pope, or else there will be a manifest error in Chronologie.*

**P. R. O. T.** A manifest error in Chronologie? A foule absurditie



furdie indeed, to misse two yeeres in reckoning. But I trow there are fouler than this, how euer the matter will be faued. For *Omniphrius* and *Bristow* reckon 230 Popes to *Gregorie* the 23. and \* *Genebrard* 234. Whereas by *Platina* his account, there should bee 235. for hee reckons to *Pant* the 2. with whom he ends 230. Popes: after whom, so *Gregorie* the 23. euerie man reckons 25. which makes vp the number of 255. Yet *Vesegannus* in his table printed at Antwerpe 1590, numbers no more than 234. Againe, do not some of your Chronologies record, that *Euristius* saie 13. yeeres, whereas others say, he saie but 9. yeeres? Doe not some of them say, that *Denis* saie 11. yeeres? & others that he saie but 2. yeeres? And doe not these differences, and such as these are, wherof we haue spoken before in part, argue manifest errors in your Chronologies? If no further inconueniences follow vpon Pope *Iannes* omission, than a manifest error in Chronologie for that space hee liued, we may well enough beleue that some omitted her, not for that shee was not, but that they were ashamed of her. For 2. yeeres and odder months breake no square in your Chronologies, no more than an inch with a bungling Carpenter.

P.A.R. Yes, but no bodie within 400. yeeres after *Constantin* her Popedom. And is it possible, that all writers should succumb together, that the truth thereof could neuer be certainly knowne, till 400. yeeres after?

P.R.O.T. You lauish, when you talke of 400. yeeres after. For I haue proued vnto you already, by the bookes that are yet extant, that it was knowne sooner. But suppose wee had no writer who liued within 400. yeeres of Pope *Iannes*, to produce for proofs: will you (in this respect) deale the storie? Do not you Papists commend vnto vs many stories as true, for which you can bring vs no proofs out of any writers who liued within 400. yeeres after? You tell vs of an Image of Christ, which was made by *Nicodemus*, who came to our Saviour by night for feare of the Iewes: and of it you report wonderful things. But you are not able to name the man (that I say within 400. yeeres of *Nicodemus*) I say not within

\* So doch Martinus de vrbis Episcopus.

d Anast. in vita Euristi.

e Baron. Annal. tom. 2. ad ann.

f Baron. Annal. tom. 2. ad ann.

g Anast. in vita Dionysii.

h Baron. Annal. tom. 2. ad ann.

i Baron. Annal. tom. 2. ad ann.

k Baron. Annal. tom. 2. ad ann.

l Baron. Annal. tom. 2. ad ann.

m Baron. Annal. tom. 2. ad ann.

n Baron. Annal. tom. 2. ad ann.

o Baron. Annal. tom. 2. ad ann.

p Baron. Annal. tom. 2. ad ann.

q Baron. Annal. tom. 2. ad ann.

r Baron. Annal. tom. 2. ad ann.

s Baron. Annal. tom. 2. ad ann.

t Baron. Annal. tom. 2. ad ann.

u Baron. Annal. tom. 2. ad ann.

v Baron. Annal. tom. 2. ad ann.

w Baron. Annal. tom. 2. ad ann.

x Baron. Annal. tom. 2. ad ann.

y Baron. Annal. tom. 2. ad ann.

n Bell. loco cita-  
to, & Gretser. de  
Cruce. l. 1. c. 1.  
o Lib. 1. Colle-  
ctaneorum.  
q Bell. loco citato.  
& Baron. Annal.  
tom. 1. ad ann.  
Christ. 31. nu. 61.  
r Lib. 4. cap. 26.  
s See Baron. An-  
nal. to. 8. ad ann.  
594. num. 50.  
t Bellar. lib. 1. de  
Clericis. cap. 9.  
Pamelius annot.  
in Cypri. epist.  
32 nu. 29.  
u Annos de potestate  
Rom. Pont. l. 1.  
c. 18. Pet. de Na-  
tal. in Catal. sanct.  
l. 8. c. 53.  
v Annot. in Joh.  
19. 23. in marg.  
x Euseb. hyst. eccl.  
vita Iesu, part. 2.  
cap. 63. p. 181.  
y Bellar. lib. 1.  
contra Magde-  
burg. cap. 25.  
z Gretser. lib. 2.  
de Cruce, cap. 1.  
tom. 1.

\* Concilium  
Romanum &  
Synodus  
Bellar. lib. 1. de  
Rom. Pont. c. 26.  
Baron. Annal. to.  
10. ad ann. 963.  
num. 35.

600. yeeres of *Nicodemus* who writeth any such thing. A-  
gaine, you tell us, that *St. Luke* drew certaine pictures of  
the *Virgine Marie*. But *Theodorus Lector* is the ancientest  
man, that your friends alledge for prooffe of this. And he li-  
ued at least 500. yeeres after. Thirdly, you write that our  
Saviour Christ, wiping his face with an handkerchiefe, im-  
printed his Image therein: and sent it to *Apollonius* for a to-  
ken. But you can name no Author for this, but *Euagrius*  
who lived 600. yeeres after Christ. Fourthly, the most of  
you hold it for a certaine truth, that *Adrian* the pope was  
contente that *Charles* the Great should nominate the B. of  
Rome, and other Bishops of his Dominions: and yet there  
are among your selues, who write, that there can bee no  
prooffe made thereof out of any writer who lived within 400.  
yeeres of *Charles* the Great his time.

That the *Virgine Marie* made that coat of our Saviours  
which was without seam, nor *Rhemists* teach, and others  
of you addeth that, that is our Saviour grew in height and  
in breadth, such a wart on his back grew. Doe you thinke  
that there is an Author within 400. yeeres after our Saviours  
time that taught so?

*Tertullian* reports, and *Crisostom* after him: That the Apo-  
stles made this Canon in a Council which they kept at An-  
tioch: *Ne decipiamur fideles ob idola, sed pingant ex opposito  
divinam humanamq; manufactam, impermixtam effigiem Dei  
verbi et substantie Dominus nostri Iesu Christi, ipsiusq; servorum,  
contra idola & fideles, neque verum in idola, neque similes sine  
fideles*. That is, Let not the faithfull people be deceived by  
Idols: but let them on the contrary part, make the Image  
of our Saviour Christ both God and man, and the Images of  
his servants, and let them not be deceived by Idols, nor  
show themselves like unto the Idols. But I doe not believe  
that this can be proved to be a Canon of that Council, by  
any writer within 400. yeeres of that time. Your Rabbins  
alledge two Canons; the one kept at *Nice* in the  
year 325. the other in the year 325. Both containing much  
to the popes praise, and advancing of his authority. But

for any thing I reade, the most learned among you can bring no prooffe within 400. yeeres after, that any such Councils were then kept. *Nicolas 1.* who lived in the yeere 860, is the first, whom *Bellarmin* names for that purpose.

PAP. *Why, what say you to our ancient English histories written in the Latine tongue, sa wit, William of Malmsburie, Henrie Huntingdon, Roger Houedon, Florentius Wigorniensis, and Matthew of Westminster? For I have one argument of no small moment, (as it seemeth to me) taken from them for the overthrowing of the fable of Pope Ioane.*

PROT. When lived these writers, from whence you draw your argument?

PAP. The first foure lived 500. yeeres agoe, and the last of them 300. yeeres.

PROT. Fic, 500. yeeres agoe? *William Malmsburie* continues his storie to the yeere 1143: and *Henrie Huntington* his storie till the reigne of *Henrie the second*, which was 1154. and *Roger Houedon* continues his storie to the yeere 1201. which argues that the first foure lived not 500. yeeres agoe. But what is your argument out of them?

PAP. No one of them all makes mention of this Pope.

PROT. Oh, is that your argument? Why, I say to that, that our English histories might omit her upon like reason as others, of other Countries, omitted her for her sexs sake, and for the filthinesse of the fact. And doe not you thinke this probable?

PAP. No, by no means. For our English writers about others should haue mentioned her, if any such had beene.

PROT. And why, I pray you.

PAP. *Because King Alfred living in Rome when Leo the 4. died, and when Pope Benedict the 3. was chosen, must needs haue knowne also Pope Ioane, if any such had entred and lived two yeeres and a halfe betwene them.*

PROT. How know you that King Alfred lived in Rome when Pope Leo died, and Benedict was chosen?

PAP. *Because we read that his father deliuered him into the hands of Pope Leo the 4. to be instructed, & brought up by him.*

b Loco supra citato.

a N. D. num. 15.

pag. 391.

b B. C. student

in Diuinitie, in

his Doctfull

Knell of Thom.

Bell, printed

1607. lib. 2. pag.

397. comments

this for a verie

excellent argu-

ment.

c N. D. num. 15.

d Scriptis histo-

rianum lib. 1. lib.

ann. 1142. facit

Posseuin, apud

rat. fac. verbo,

Guiljel. Malm.

burby the booke

itselfe (fol. 184.)

it is plain how

continued it to

the yeere 1143.

e Vide hunc lib.

in fine.

f Fol. 184. B.

g N. D. p. 397.

h N. D. p. 395.

i N. D. p. 394.

j N. D. p. 394.

k N. D. p. 394.

l N. D. p. 394.

m N. D. p. 394.

n N. D. p. 394.

o N. D. p. 394.

p N. D. p. 394.

q N. D. p. 394.

r N. D. p. 394.

s N. D. p. 394.

t N. D. p. 394.

u N. D. p. 394.

v N. D. p. 394.

w N. D. p. 394.

x N. D. p. 394.

y N. D. p. 394.

z N. D. p. 394.

72  
and that the Pope detained him with great Rudesse, and detain-  
ed him there with him.

Pr o r. That Alfreds father sent him to bee anoynted  
King, and that the Pope anoynted him at his fathers motion,  
wee read indeed. But that his father desired him to Leo  
to be instructed and brought vp by him, wee read not in  
Adalmsburie, nor Huntington, nor Hoveden, nor Florentinus:  
nor yet that the Pope detained him there with him. But per-  
haps you can proue he stayed at Rome, though it be not re-  
corded that Leo detained him with him. Now therefore let  
me heare your argument.

1 N. D. p. 395.

P A P. <sup>1</sup> That Alfred lined in Rome some number of yeeres,  
seemeth evident. First, for that he returned more learned, and  
otherwise better qualified than any Saxon King. had bene be-  
fore him.

1 N. D. p. 395.  
Hoveden de  
Florentinus loci  
citatis.

Pr o r. This argument is framed out of your fingers ends,  
and not out of the stories. For the stories mention two  
journeys which Alfred tooke to Rome: the former, when  
he was five yeeres old, in the yeere 843. in which he was ac-  
companied with the Nobilitie: the second when he was six  
yeeres old, in the yeere 854, in which he went in his fathers  
company, who stayed in Rome a yeere. Now though I finde  
it not set downe in particulars, that he returned with his fa-  
thers yet it is likely by the circumstances. For the stories  
note, that hee was alwayes brought vp in the Kings Court.  
And it is without all doubt, whensoever he returned, that he  
returned not better learned, nor better qualified. For at 12.  
yeeres old and vpward, he knew not a letter on the booke:  
which the stories with great griefe report. What is your  
next argument?

1 N. D. p. 395.  
In Regio Cur  
to semper insep  
rabiliter nutrie  
batur, saich Flo  
rent. lib. citato  
p. 108. et 109.  
After Episcop  
Shyrburnensis  
in hist. Alfredi  
pag. 7. which hi  
storie was print  
ed at London  
1574. with Tho.  
Walsingham.  
o. Vique ad 12.  
aetatis annum,  
proh dolor, illi  
teratus perman  
sit. After & Flo  
rent. loc. cit.  
p. N. D. p. 395.

P A P. <sup>2</sup> That Alfred lined in Rome some number of yeeres,  
seemeth evident, for that we find no mention of his acts in Eng-  
land, untill the reigne of his third brother Athelred, upon the  
year 901. at the famous battell of Reading in Barke-shire,  
fought against the Danes.

Pr o r. Alfred was but 22. yeeres old in the yeere 871,  
and therefore no marvell, though being in England wee  
reade

reads nothing of his age. Yet, not to speak of his hawking  
and hunting in England; in his younger years, whereof  
the stories speak much, we read of his marriage three  
yeeres before the battell of Reading, and of his going to  
aide the King of Mercia the same yere. So that this pro-  
ceeds of a false ground, as doth the former. Wherefore vi-  
lesse you have better arguments to disprove the storie of  
Pope Ioane, ydu may prove your selfe a foole, but neuer it  
a fable.

Matth. Westm.  
Flores hist. ad  
an. 871. fol. 144.  
r. Matth. Westm.  
lib. citato, ad an.  
868. fol. 136.

PAP. I am able to prove it a fable. For our foresaid wri-  
ters doe not onely not make any mention of Pope Ioane, that  
came betwene Leo the fourth and Benedict the third: but doe  
expressly exclude the same, by placing the one immediately after  
the other, and assigning them their distinct number of yeeres be-  
fore mentioned, to wit, eight and three months to Leo, and two  
yeeres and six months immediately following to Benedict the  
third.

N.D. p. 396.

PROT. Who is your first witness of the truth of this?

PAP. Malmsburie in Fastis reg. & Episcop. Angl. 844.  
& 855.

N.D. p. 396.

PROT. Where might a man for that booke of Malms-  
burie? for I neuer read nor heard before of any such booke  
made by him. True it is, that in the end of Malmsburie,  
Huntington, Hewaden, Ethelwerdus, and Ingulfus, (which  
are all printed in one volume) there is such a Preface. But  
that was made by Sir Howel Sturt, who let them out. It  
was not made by Malmsburie. You may as well say, that  
Malmsburie made the Introduction of Barbarum, which fol-  
lows after it. But who is your next witness?

At Frankfurt,  
anno 1601.

PAP. Florentine in his Chronique.

N.D. p. 396.

PROT. Doble mistake in his Chronique. First eight  
yeeres and eight months to Leo. Now for shame of the  
world leave lying. Florentine notes, that Leo began his Pa-  
pacie 853, and Benedict the 3, 858: whereby it is apparent,  
that in Florentine opinion Leo reigned but five yeres. So is it  
apparent, that in his opinion Benedict reigned but five yeres.  
Benedict, according to Florentine reckoning, began 858, and

N.D. p. 396.

Nicholas his next successor began 863. Now from 858. to 863. there cannot be fewer than five years. So that in procuring this argument, which is of your own devising, you have scarce spoken one true word.

<sup>a</sup> Florim. cap. 30. num. 4.

PAP. <sup>a</sup> I pray you tell me how they called this Ioane when she read publicly in the Schools at Rome?

PROT. They called her Iohn. How else?

PAP. What? Iohn? and was she called Iohn after her election to the Popedom too?

PROT. Yes; why not?

<sup>b</sup> Florim. ibid.

PAP. <sup>b</sup> That's not likely. For Sergius, a few yeeres before, had brought in a laudable custom: that the Pope elect should not step out of the Conclave, before hee had changed his proper name.

<sup>c</sup> Fascic. Temp. ad an. 844. Polyd. Viing. de inuent. rerum, lib. 4. cap. 10. Ioh. Stella in vit. Pont. in Sergio 2.

PROT. Indeed there are <sup>c</sup> who say, that because Sergius had a filthy name before his election, to wit, the name of Swines-snout, he changed it after his election.

<sup>d</sup> Florim. ibid.

PAP. <sup>d</sup> Yes, but they who say so, are greatly deceived. For Swines-snout was not his proper name: but the surname of a noble family, whereof he was descended.

<sup>e</sup> Annal. tom. 10. ad an. 844. nu. 1.

PROT. So are they greatly deceived; who say, that hee changed his proper name. For, *ex patris nomine a principio Sergius est appellatus*: from his birth hee was called: Sergius after the name of his father, as <sup>e</sup> Baronius notes. The first who changed his name, was <sup>f</sup> Sergius the third; and yet not for the filthiness of his name, but in reverence to S. Peter. *Cum enim ille Petrus vocaretur, indignum putans se vocari eodem nomine, quo Christus primum cum sedis Pontificem, Principem Apostolorum, ex Simone Petrum nominauerat.* For his name being Peter, he thought it was not meet that he should be called by that name, whereby Christ called the first Bishop of that See, such the Prince of the Apostles, whose name he changed from Simon to Peter, as we read in *Baronius* in the same place.

<sup>f</sup> He would have said Sergius the 4.

<sup>g</sup> as appeareth, Annal. tom. 11. ad ann. 1009.

<sup>h</sup> Baronij laudandi finem prorsus inuenio nullum,

Florim. cap. 22.

sum. 6.

Non ignore Platinum, qui scripsit in alijs etiam rebus lapsus est,

hanc consuetudinem, Ioh. 12. acceptam refert,

&c. Florim. cap. 30. num. 5.

PAP. I neuer heard this before. But like it the better if it be in Baronius. For I cannot say too much good of that man: *Martin* I had rather thought you would have taken notice



tion against me, to respect that Platina ascribes this custome of the Popes, in changing their name, to Iohn the 12. who being called Octavian before his Papacie, thought that name too warlike for him after hee was made Pope, and therefore tooke the name of Iohn. Now I could easily haue replied unto this. For besides that, Platina speaks amisse in many other points, it is not likely that Iohn the twelfth made any conscience by what name he was called, seeing hee liued as licentiously after hee was Pope, as before.

PROT. You haue your learning at the second hand. Haue you not?

PAP. I haue this out of Florimondus I confesse. But what of that?

PROT. Your Leare-masters deceiue you, and especially Florimondus, For *Platina* is one of them who ascribes the originall of this popall custome to *Sergius* the second; for which he is reprov'd by *Onuphrius*, *Onuphrius*, and not *Platina*, ascribes the originall hereof to *Iohn* the 12. *Iohannem hunc 12. primum esse inuentum nomen in Pontificatu mutarit*, saith *Onuphrius*. *Nam cum antea Octavianus vocaretur gentili nomine emisso, tanquam parum maiestati & religioni Pontificis idoneo, se Iohannem appellauit*: that is, *Iohn* the 12. was the first (as farre I can learne) who changed his name when he was made Pope. Whereas before he was called *Octavian*, he left that heathenish name, as little beferming the Popes Maiestie and religion, and called himselfe *Iohn*.

PAP. *Onuphrius* must pardon mee, though I beleue him not in this.

PROT. Yet *Onuphrius*, in *Florimondus* opinion, was a most painfull Antiquarie. But what if *Baronius* say as much? will you not beleue him for *Baronius* sake?

PAP. How can *Baronius* say so much, if you wronged him not before, when you told mee that hee reserved this custome of changing names to *Sergius* the third? If *Sorgius* the third began it, then not *Iohn* the twelfth: If *Iohn* the twelfth began it, then not *Sergius* the third.

PROT. Look you and *Baronius* to that, how both sides

will hang together. But assure your selfe, *Baronius* saith both, For notwithstanding the former assertion, comming to speake of *Iohn* the 12, he vseth these words, *Hic est dominus inuentus qui mutauit sibi nomen, ut quæ ex Octauiano doceri uolueris Iohannes, pro mutata, non exusat tyrannide. Nam quid dictum est à patre, ob temporale urbis dominium, Octavianus: ob spirituale, nomine Iohannis appellari uidetur uoluit, vel quod eo nomine eius patrum Iohannes 11. Papa sit appellatus vel ut in nomine saltem bene posset audire in adulatorijs acclamationibus, quibus male usurpatum proferri soleret sacrum illud eloquium [Fuit homo missus à Deo, cuius nomen erat Iohannes:] that is, This (in truth) is the first who changed his name, who of *Octavian* would needs be called *Iohn*: and not for that he meant to leaue his tyrannic, but for that hee resolved to vse another kinde of tyrannie. For he, who was called by his father *Octavian*, in respect of his temporall authority in the Cite, would now in respect of his spirituall, be called *Iohn*, either for that his vncl *Iohn* the 11, was called so, or for that he desired to heare well, at least for his names sake, whilest in clawing and sawning acclamations, the people fondly applyed vnto him that good speech, There was a man that was sent from God, whose name was *Iohn*. Thus *Baronius*. Haue you not another question to aske?*

PAP. Yes. Who was Pope Ioanes father?

PROT. What is that to the purpose?

PAP. Much. For the histories expressly set downe, that he was the father of *Linus*, of *Clerus*, of *Clemens*, and of all the rest of the Popes. And would they not haue done as much for her, if she had bene Pope?

PROT. It is false, that the histories expressly set downe the fathers of all the rest of the Popes. For by the histories you cannot tell me, who was the father of *Higinus*, of *Dionys*, for of *Iohn* the 19. And that I will proue vnto you by the histories: for in them we read, that *Higinus* generationem inuenire non potuimus, we could not finde out *Dionys* the Popes Ancestors: And *Iohn* the 19. c. 8. b. men

k Tom. 10. Annal. ad ann. 955. num. 4.

1 Quisnam huius Pseudopontificis pater, &c? Flor. cap. 8. num. 5. m Aliorum quidam Pontificum parentes, ut Lini, Cleti, & omnium exterorum in Annalibus leguntur. Florim. c. 7. num. 5. n Anastas. de vit. Pont. in vita Higinii, Polon. in Chron. ad ann. 154. o Anastas. in vita Dionysij, Polon. in Chron. ad ann. 357. p Ioh. Stella de vitis Pont. in Ioh. 19. ad ann. 999.

men & patrias ignoratur. It is vnknowne of what surname, or  
 countrey, *Iohn* the 19. was. Againe, In the histories it is  
 expressely written, that *John* the fourth was begotten, *pa-*  
*tre suo re. veteramentiario*: that is, of a Cobler. That *John*  
 the 22. was *filius veteramentiarii, refectoris videlicet sotela-*  
*rium*. That is, the sonne of a Boucher. That *Benedict* the 11.  
 was *filius Lotricii pauperula*: The sonne of a poore Laun-  
 dresse. That *Benedict* the 12. was *Molitoris filius*: the sonne  
 of a Milner. That *Sixtus* the 4. was the sonne of a Mari-  
 ner. That *Adrian* the 6. was a Clothworkers sonne, or else  
 a Brewers. That *Sixtus Quintus* was a base and beggerly  
 fellows sonne, euen the sonne, as is said, of a Swine-herd.  
 But what the names of these mens fathers were, that is not  
 expressely written. You may peruse many histories, and finde  
 nothing to that purpose. Your *Alexander* the 5. confessed,  
*Se nec parentes, nec fratres, aut aliquem ex agnatis, cognatisue*  
 *suis unquam vidisse*. That he neuer saw either his father, or  
 mother, or brother, or any of his kintred. And can you tell  
 me, what was his fathers name? *Nihil tam incertum inter*  
 *historiarum scriptores, quam quisuerint parentes singulorum*.  
 There is nothing more vncertainly set downe in Histories,  
 than who were the Popes fathers: saith *Massonius*.

**P**ADWELL Sir, to be briefe with you, I proue it a fable thus:  
 \* Either this Pope Iuane was young or old when she was chosen.  
 If she were young, that was against the custome to chuse young  
 Popes, as may appeare by the great number of Popes that liued  
 in that dignitie, above the number of Emperours that succeeded  
 often in their youth. But if she were old when she was chosen, then  
 how did she beare a childre publikely in procession, as you Here-  
 tickes affirme? Answer mee this: for so this Sutcliffe saith no-  
 thing in his answer to Parsons, as he calls him. And do marvell  
 for nothing done with any colour bee pretended, as B. C. affirms  
 himselfe, in his Discourse of Thomas B.

**P**ROUD I deny the ground of this your reason, to wit,  
 That this Pope Iuane was either young, or old, when she was  
 chosen. For learned men divide the whole course of mans  
 life, not into youth, and old age, as you doe: but into puer-

q Onuph. annot.  
 in Plat. in vita  
 Vrbani 4.  
 r Paulus Langius  
 in Chron. ciuit. E.  
 ad ann. 1316.  
 f Idem ad ann.  
 1303.  
 t Papyrius Mas-  
 sonius de vrbis  
 Episcopis, l. 6. in  
 Benedicto 12.  
 u Patre oritur qui  
 semper nauticam  
 exercuit, Papyr.  
 Mass lib. cit. in  
 Sixto 4.  
 x Onuph. Addit.  
 ad Plat. in vita  
 Adriani 6.  
 y Ciccellus in  
 vita Sixti 4.  
 z Papyr. Masson.  
 de vrb. Episc. lib.  
 6. in Alex. 5.  
 \* De vrbis Episc.  
 lib. 2. in Mar-  
 cello 2.  
 a N. D. num. 35.  
 p. 402. and 403.  
 b Lib. 2. p. 303.  
 c De Galeni sen-  
 tentia vniuersa  
 vitæ sex sunt om-  
 nino ætates. Leo-  
 nard. Fuchsius  
 Institut. Medicin.  
 lib. 1. cap. 5.

tiam, pubertatem, adolescentiam, iuuentutem, constantem, medianam & senectutem. Now middle age is from 35, to 49: whereof shee might haue beene, and so neither old, nor young: for *Leo* the 10. was chosen Pope at 38. yeeres of age. For he was not 46. yeeres of age when he died, and yet he saies as Pope 8. yeeres, 8. moneths, and 20. dayes. And *Gregorie* the 11, *fuit dum eligebatur in Papam forsitam circa 35. annos*: was about 35. yeeres old, as *Theodoricus de Niemo*, and *Masson* witnesseth. Againe, shee might haue beene chosen young, for any custome you Papiests haue to the contrarie. For *Bonifac* the 9. (as some write) *erat annorum 34. dum eligebatur in Papam*: was but 34. when hee was chosen Pope: and *Innocent* the 3, was but 30. Yea, shee might haue beene one of the youths of the parish: for (not to speake of the Boy-Pope: I meane *Benedict* the 9, who was chosen Pope about 12. yeere old:) *Iohn* the 13, *alias 12, In iuuenili & florida aetate creatus Pontifex*: was made Pope when he was in his prime: that is, about the 18. yeere of his age, as *Baronius* gathereth by circumstances. But why might not she haue beene old, sith we reade, that old women haue borne children? *Henricus Sueuici Imperator ex uxore quinquagenaria genuit Fridericum 2.*, saith *Masson*. Henry the Emperour begot *Fredericke* the 2. of his wife, who was fiftie yeeres old. *Michusius Episcopus ortus est matre plusquam sexagenaria*, saith *Petrus de Natalibus*. Bishop *Michusius* his mother was about threescore yeeres old when she bare him. *Hic in Palatinatu ante annos aliquot vidi meo oculu, & meatus interfui partui cuiusdam feminae, amplius annos 56. nata, qua binos mares enixa est eodem partu*, saith *Franciscus Iunius*. A few yeeres since, I was intreated to see a woman in this Countie, aboue fiftie and six yeeres old, who was deliuered of two boyes at a birth. *N. D.* whose steps you follow, hath one good properie: for hee is alwaies like himselfe; he is no changeling. He began with lies, and goeth on with foolcries; yet in giuing the reason why it was not the custome to chuse young Popes, he shewes himselfe most foole. For the multitude of Popes about the Emperours,

e Nem. vnionis  
Tract. 6. c. 39.

f De vrbis Episc.  
cop. lib. 6. in  
Greg. 11.

g Masson. de vr-  
bis Episc. lib. cit.  
in Bonifac. 9.

h Plat. in Bonif. 9.  
h Masson. lib. 3.

de vrb. Episc. in  
Innocent. 3.

i Glaber. Radul-  
phus, hist. lib. 5.

c. vii. & Masson.  
l. 4 in Bened. 9.

k Paulus Langius  
in Chron. Citi-  
zensis ad ann.

1389.  
l Anna. l. tom. 10.

ad an. 955. m. 3.

m De vrbis Epi-  
scop. lib. 5. in Ce-  
lestin. 3.

n In Catal. sancti  
lib. 10. cap. 64.

o Annotat. Bibli-  
cis in Rich 1.

Edi. vlt.

came not by reason of their age, but by other accidents. In the first 300. yeeres, while the Popes were generally good, they were cut off by martyrdome. For though it be not true, (as *P. Ouphrin* notes well) that all the Popes from *S. Peter's* time to *Syluester*, were Martyrs: which yet is confidently auouched by some Papists: it is true (I grant) that the most of them were Martyrs. Now in succeeding times, their number grew the greater by their poysoning, and euill entreating one of another. If you peruse diligently the stories of their liues, you shall finde that of fortie Popes, already dead and gone to their owne place, there was not one that sare a full yeere: you shall finde that within compasse of nine yeeres, or little aboue, there were nine seuerall Popes: you shall finde, that one man, in 13. yeeres, poysoned six Popes: you shall finde, that God in his iustice cut them off, for their wicked and abhominable liues.

*Liberius* saie about some six yeeres, saith *Cardinall Turrecremata*, and then died an euill death. *Mala morte praeobis sanctorum extinctus est.* Hee died not for age, but with curling.

*Anastasiu* the second saie not two yeeres, but God strooke him suddenly for his naughtinesse, and he died. Yea he died (some say) as *Arinus* the arch-heretick died: For, *Sinus qui seruauit eum in latrinam effudit intestina dum necessitas natura obtemperat*, saith *Platina*; & *Iohannes Stelle* the Venerian.

*Clement* the 3. kept the popedom but nine moneths, not for that he was old when he was chosen, but because he was poysoned, as we reade in your owne writers.

*Damasus* the 2, who had a hand in poysoning this *Clement*, kept the papacie but 23. dayes, not for that he died of age, but by the iust iudgement of God, that he might bee an example to others (as *Platina* notes) who climbe to that dignitie by briberie, and vnlawfull means, to which they should ascend by vertue.

*Benedict* the sixth reigned but a yeere and an halfe, and then died, either of strangling, or famine, in close prison, as we reade in the same *Platina*, yea in *Baronius*.

p Annot. in  
Plat. in vita Hil-  
gini.  
q Bristow in his  
table of Popes.

c See Fasticulus  
Temp. ad ann.

904.

f Teste Berrnone  
Cardinale in vita  
Hildebrand.

r Sum. de Ecclesi-  
lib. 4. part. 1. c. 9.

u Plat. in vita A-  
nastasijs.

x De vit. P. om T  
ad ann. 495.

n Genebrard.  
Chronol. lib. 4.

ad ann. 1046. A-  
near Syluius in  
Derad. Blond.

Epit. lib. 3.

o Platina in vita  
Clem. 2.

p In vita Damasc.  
2. Supplement.

q In vita Bened. 6.  
r Annal. rom. re.

ad an. 974. nu. 1.

*In vit. Victor 3. Chron. lib. 4. ad ann. 1087.*  
I *In Sum. Conc. x. In Chron. ad ann. 1095.*  
I *Platina in vit. Pij 3. Kran. Metrop. lib. 7. cap. 1.*  
I *Platina in vita Joh. 13. Blond. Decad. 2. lib. 3. b. Luitprand. T. cimenf. l. 6. c. 11. Sigebert. in Chr. ad an. 963. Trith. in Chron. Monast. Hirsang. e. Turrecrém. Sum. de Eccl. l. 3. c. 103. & l. 4. c. 9. part. 1. and so doth Waltherus Episc. Naumburgens. Tract. de inuest. iura Episcoporu. d. Metrop. lib. 5. cap. 1.*  
I *Obijt die 22. non sine veneni suspitione, quod nimium rogitur quibusdam videatur, Geneb. Chron. lib. 4. ad ann. 1555.*  
I *In his declaration made at Vendosme, Jan. 28. anno 1601.*

*Killer the 3. kept the Papacie but amayced, and foure moneths, and died of poyson, say* *Platina, Genebrard, and Charanx, and Polonus.*  
I *Pius the third died within a moneth, not without suspition of venome.*  
I *John the 19. (Calix. 12.) while he was committing adulterie, was slaine: whether thrust thorow by some, who tooke him in the act, or stricken by the Deuill. Historians agree not. But your Cardinall takes that as more likely, which is more dreadfull. For becaufe (saith he) the life of Pope John was detestable, and marvellous offensive to the Christian people, therefore Christ himselfe gaue que the sentence of condemnation against him. For while hee was abusing a certaine mans wife, the Deuill strooke him suddenly into the temple of his head. And so hee died without repentance.*

*Gregory the 7. reigned but 7. moneths, and a few oddes daies, and then the beast died, saith* *Krantz.*

*Marcellus the second liued but 22. daies in the Pope-dome: not for that he was full of yeeres when hee died, for hee was but 35. yeeres old, but for that hee was poysoned. And (which is strange) is not observed, that hee was poysoned because some thought he would proue an honest Pope.*

*That Sixtus Quintus, after the six yeeres of his reigne, was ferebr away by the Deuill, by whose helpe hee came to that place. Sir Francis Bryton, a Monke of the order of the Celestines, protested that a Prior of S. Basil, brother assured him at Rome. And they say, your Iesuites report as much vnder hand in Italy. But to end this point in a word: your owne men tell vs in plaine termes, that many Popes were of short continuance, because God saw they proued monsters, and shamed the true religion: God in his iustice would not suffer*

*Relation of the Westerne Church by Sir Ed. Sande. h. Pontifices tanquam monstra quaedam e medio breui Deus sustulit, Platina in vita Christophori. Paucorum labes sinceris maculam, & viciu. Eccles. inuicem ingerit. Et in mea opinione ideo frequentius moriuntur Pontifices, quia non sunt communi rectissimi. Tol. Salsb. in Nigil Curialium, lib. 4. cap. 24. i N. D. num. 3. 5. pag. 209.*

*them*



them to live. And so this argument of yeeres hath his answer.

PAP. Yea, but it is a most unlikely thing, that the whole Romane Clergie would chuse a Pope without a beard, especially a stranger.

P. R. And why might not the Roman Clergie, as well as the Clergie of Constantinople (whom you vppraid with such a fact) doe such a deed? especially if all your Clergie in those dayes (as some of you write) were shaven? For men by shauing may make themselves looke like women, and women by often shauing may make themselves looke like men. Certainly a learned man among your selves, imputes the favour of *Isabel* the womans choice to this, that your Clergie were then shaven. For by the meanes of shauing (saith hee) the people were so disguised, that men and women were scant knowne asunder. And by this it happened that a woman was chosen Pope of Rome, to the perpetual rebuke of that same holy order. The same reason is giuen also by *Chalcocondylas*. And by it is another of your arguments answered, which by N. D. is touched in these words: How did they not discern her to bee a woman or an Eunuch, seeing she had no beard in her old age? For it being ordinarie, that the Clergie should bee shaven, why should they dislike her the more for want of a beard?

PAP. You say there none, that either by countenance, or voice, or other actions of her, could discern the fraud?

P. R. Looke you to that. But this is sure, if your stories bee true, that sinners women haue liued longer among men in mens apparrell vnkowne, than Dame *Isabel* liued in the Popedom. For *Martha* (they say) liued all her life among Monkes, and no body knew but she was a Monke. *Euprosina* liued 30. yeeres amongst Monkes, and was reputed for a Monke. So did *Euphrosia*, *Pelagia*, and *Margareta*, and no man suspected them of fraud.

PAP. You say she happened in her vniuersall and not discover her, or her lovers? *Isabel* was discovered.

P. R. That her lovers did not discover her, it is no wonder.

N. D. num. 18.  
p. 396. Bell. lib. 3.  
de Ro. Pont. c. 14.

I Iohan. Pierias  
Valerianus pro  
Sacerdotum bene-  
bis, fol. 1. ad  
Cardinali. Medi-  
cen. printed at  
London in 1611.  
Tho. Bestholer.  
anno 1533.  
in Lib. 6. de reb.  
Turcicis.  
N. D. num. 35.  
pag. 403.

o. Onuph. annot.  
in Plat. in vita  
Ioh. 8. Florim.  
cap. 23. pag. 197.  
p. Raulif. Textor  
in vna. T. d.  
Mulieres habund  
virtutem mentis.  
q. Ibi d. & Ben. de  
Natal. in Carol.  
sanct. lib. 2. c. 119.  
r. Vitas. Patrum,  
lib. 1. Pet. de Na-  
tal. lib. 2. cap. 3.  
Pet. de Natal. in  
Carol. sanct. lib. 9.  
cap. 36. & 37.  
N. D. pag. 402.

z Job 12. 22.

wonder. For partners in mischief are good in concealments. As for her incontinent life, that discovered her at length: God, according to his promise, bringing forth the shadow of death to light, that is, making knowne her secret naughtinesse.

u Onuph loco  
citato. N.D. pag.  
402.

x Onuph. ibid.

PAP. *"Yea, but how could she passe through priesthood, and other Ecclesiasticall orders? how by so many under-offices, and degrees as they must before they come to be Popes, without deserting?" For 900 yeares from S. Peter, no man was chosen Pope, that was not brought up in the Romane Church, and passed through priesthood, and other Ecclesiasticall orders.*

y Platina in vita  
Dionysij.

z Idem in vita  
Valentini.

a Idem in vita  
Bened. 5.

b Genev. Chron.  
lib. 4. ad an. 963.

Annal. tom. 10.  
ad an. 999. nu. 2.

c Chronol. lib. 4.  
ad an. 398.

d Bel. 13. de Ro.  
Pont. cap. 24.

PROT. Thats not so. For *Dionysius* was made Pope of a Monk; and *Valentinus* in the time of his Deaconship, before he was priested. And so was *Benedict* the first too. And as for *Leo* the eight, he was chosen being but a lay man: *Per Os bonum i. homo laicus Leo intravit.* saith *Barenus*. Your owne *Genebrard* did note, that this Note of *Onuphrius* was worth nothing: yea, that it was false, as many other of his notes are.

PAP. *"Yea but Polonus and others say, that this Ioane brought forth a child as she went in procession. Now it is not credible, that a woman who had gone so many moneths with child, would then especially goe abroad when there was most feare she might be discovered."*

PROT. This is like the rest. For the time of child-birth is vncertaine. For though women go usually ten moneths, yet sometimes they come sooner, at nine or eight, yea at seven moneths, as *Physicians* haue observed. Honest women than *Pope Ioane*, haue fallen in trauell vpon the high way, ere euer they were aware, that they were so neare their reckning, as *Theophylact* obserueth: for *Nona mulier quæd paries, quando vero non vult.* saith *he* *Nam non pauca & uoxe pepererunt etiam in itinere, nihil præcipientes:* that is, A woman knows she shall be deliuered, but the time she knowes not: for diuers haue beene deliuered in their eighth moneth, as they haue beene in their iourneyes, neuer dreaming of any such thing towards. What is your next exception?

e Leuius Lemo-  
sius de oculis  
naturæ miracu-  
lis lib. 4. cap. 22,  
& 23.

f Comment. in  
1. Thell. 5.

obscure

c M

PAP.

**PAP.** They say, he was buried without any solemnities in the world. And how is that credible, seeing it is a barbarous and savage part, to deprive them of the order of *solemn burial*, which haue borne the greatest offices? g Florim. cap. 23. num. 6.

**PROT.** Is it so? Doe we not reade in Scripture, that God in his iustice doth vse to serue the greatest Princes so, who dishonour him? Doe we not reade, that *h Iseaiach* king of Iudah was to be buried as an alien buried? &c. Yea, doe we not reade in some of your owne stories, that some of your Popes haue had as small solemnities? *Bonifacium 7. post mortem Iob. 25. sedis mensos & repentina morte interijt, & in tantum enim odio habuerunt sui, ut post mortem caderint eum, & lanceis vulnerarunt, atque per pedes traherent nudato corpore usque ad campum qui est ante caballum Constantini, ibi proiecero eum atque dimiserunt,* saith *h Baronius*. Bonifare the 7. who fare after *i Annal. to. 10. 21 an. 985. & veteri Pontif. Vaticano codice.* *John the 19.* foure moneths, died a sudden death: & he was so hatefull to his owne followers, that after his death they beare him, and ranne him into the body with lances, and dragged him by the feete, all naked, till they came to the field which is neare the place where *Constantines* horse stands: where they threw him from them, and there they left him.

**PAP.** Yea, but it was neuer heard of before, nor neuer in vse among Christians, to burie a man in the high wayes. k Florim. cap. 23. num.

**PROT.** No? Is it not written, that *l Deborah*, *Rebeckahs* nurse, was buried vnder an Oake? and that *m Rabel*, *Iacobs* wife, a faire honest woman than Pope *Ioane*, was buried in the way to Ephrath? though if it had not, yet Pope *Ioane* was but right serued to be buried so: for it was neuer heard of before, nor neuer in vse among Christians, that a Pope should be deliuered of a child. The extraordinariness of the case, deserved extraordinary exemplary viage. Your friend *Papirius Massonus*, \* much commended by your Cardinall *h Baronius*, \* holds opinion, that if there had beene any such Pope, the Romanes could haue done no lesse (in equi) than to haue hanged her vp in chaines after her death: \* Be- cause he findes not that shee was shamefully enough hanged. \* l Gen. 35. 8. m Ibid. v. 19. \* Papyr. Masso. vir p. r. a. s. i. a. n. g. e. n. i. o. & p. i. e. t. a. t. e. n. T. o. 10. Ann. 1. ad an. 833. ou. 82. o. De vrb. Episc. lib. 3. in Bened. 3. Vltimo suppl. cio affectu.

p Loco citato.

PAP. Rappius Mallo is a worthy man indeed. *Veclitus* forum, euasceere totam in auras fabulam fecit: *breuith* *disposed this tale theronly* in Baronijs indgement. But yet I thinke with Florimondus, they should haue allowed her *Christian buriall*: they should haue made her a tombe: they should haue written Epitaphs on her.

q Loco citato.

PAP. What? Epitaphs on such a whore? They had beent a iist indeed. Yet perhaps some Mad-cap did so. And how proue you the contrarie?

PAP. If she had had a tombe made for her, and Epitaphs on her, they would haue beent forth coming. For as Florimondus writes, *Sepulchrorum nunquam intermoritur memoria: Tombe-stones continue for euer.*

r Polyd. Virg. de inuent. rerum. lib. 6. cap. 10. f Bellonius lib. 2. obseruat. cap. 6.

PAP. Indeed I haue read, that by Law it was prouided, that no man should deface Tombe-stones. And I haue read also, that to this day, hard by Troy, *Uidere licet magna marmorae sepulchra operis antiqui ex vna lapide, instar cisti, exornata, quorum opercula adhuc integra sunt*: a man may see many marble sepulchres, wrought after the old fashion, cut hollow, like a chest, out of stone, the couers whereof are still whole. But I doe not reade, that men can shew, which was Priamus his grave, which *Hector*, &c. Yet but for euill fingers, I could haue told you where Pope *Iohnes* tombe was. Till *Pius Quintus* cast it into Tybur, it was to bee seene in Rome.

PAP. They say further, that she died instantly. But though the paines of women be great at such times; yet it comes by throug they haue some intermission: their paine is not like so a sudden Apoplexie, on which they die instantly.

c Felix Platerus Archiarer Basil. Pract. c. 1. p. 46. Edit. Basil. 1608.

PAP. Men doe not die instantly who are taken with an Apoplexie, they may liue long after, and bee cured thereof, as Physicians say. Your *Florimondus* herein is out of his element. Neither did shee die instantly, though it seemes suddenly. For she was deliuered of a boy before her death.

PAP. Was she deliuered of the boy where she was wont? and what was the cause of her death? Florimondus accounts this as one of the absurdities which followe on the rate.

Imo,

Inde, vt aiunt, (a *factis*) malitiam perpetrat, quid igitur a  
mortem repentini acule? If a woman bee once deliuered of  
the fruit of her wombe, there is no danger of death in his opinion.

PROT. Commend me to him, if euer you see him. And  
aske the Woodcocke, if he haue nor knowne women die in  
childe-bed, as well as in childe-birth. \* *Rabel* was deliuered  
of her sonne *Beniamin*, and yet died shortly. \* *Phineas* wife  
was deliuered of her sonne *Ishabod*, and yet died presently  
after. And if they died so: why not Pope *Leano*? I pray you  
let mee heare what exceptions some wiser men take against  
this storie. For I am wearie of *Florimundus* fopperies.

PAP. How is *Leano* said to haue gone from the palace of S.  
Peter to S. Iohn Lateran, whereas the Popes lay not then in the  
Vatican, but at S. Iohn Lateran it selfe?

PROT. How proue you that the Pope lay not then in the  
Vatican?

PAP. \* *Platina* witnesseth that the Popes lay not in the Va-  
tican till Boniface the 9. his dayes, saith, till the yeere 1350.

PROT. Boniface the ninth liued in the yeere 1390. nor  
1350. wherefore in that circumstance you faile. And so you  
doe in fathering such a fancie vpon *Platina*. For *Platina* re-  
ports onely that the Vatican was repaired by Boniface the  
ninth. He saith not, it was first inhabited by Boniface the 9.  
though if hee had, yet the Pope might well haue gone to see  
the Lateran, for hee had other houses to solace himselfe, and  
his Courtiers in, besides the Lateran. He dwelt not alwayes  
in that: for *Gregorius* the fourth made two goodly houses,  
euen out of the ground, for the Popes vse, as your *Anastasiu*  
testifieth. And *Leo* the 3. (as we reade in the same *Anasta-*  
*sius*) made another goodly house neere to S. Peters Church,  
which stands in the Vatican, wherein *Leo* the fourth gaue  
entertainment to *Landulphus* the Emperour. But besides, the  
stories doe not report hee went from S. Peters palace, to the  
palace of the Lateran: but from S. Peters Church to the La-  
teran Church. For she was deliuered as they went in proces-  
sion. Now shee might goe from S. Peters Church to the La-  
teran Church, and yet dwell in the palace of the Lateran.

For

Page 305.

Gen. 35. 17, 18.

1 Sam. 4. 20, 21.

z. N.D. of 3. Con-  
uerf. part. 2. c. 5.  
nu. 36. Florim.  
101. Bell. l. 3. de  
Ro. Pont. c. 24.

a Florim. loco  
citato.

b In vita Bonif. 9.

c De vita Pont.  
in vita Greg. 4.

d In vita Leon.

e Idem in Leo-  
ne 4.



fPlatina in vita  
Leon. 3. & Ana-  
stas do vit. Pont.  
in Leone 3.  
\* Ecclesia Dei  
genitricis ad  
præsepe.

a Baron. Annal.  
to. 10. ad ann.  
853. nu. 67.

b Marke 14. 59.

c Testes quidem  
inter se recte  
conueniebant,  
cum eadē vterq;  
verba, & eodem  
sensu recitaret.  
— Sed quamuis  
affirmaret Chri-  
stum dixisse: Ego  
dissoluā &c. non  
iudicabant Pon-  
tifices posse prop-  
terea Christum  
ad mortem con-  
demnari. Maldon-  
at. in Mat. 16. 61.  
d Baron. Annal.  
tom. 10. ad ann.  
853. num. 67.  
\* Gen. 11.

e Marianus eam

Ioannem nouo adinuenit & innouato vocabulo appellauit. Quorum verò nomen, quod  
antea solis masculis imponebatur, sola litera mutata, ad audiendū deuotum Florin. cap. 7. nu. 1.

For Popes began not alwayes their procellions at the next  
Church to them. <sup>c</sup> *Let* the third appointed to goe in pro-  
cession three seuerall dayes before Akerfion day. And he be-  
gan the first day at one of S. *Maries* Churches, and ended  
at S. *Sanionys* Church. The second day he began at S. *Sabi-  
na* the Martyrs Church, & ended at S. *Pauls*. The third day  
he began at S. *Crosses* Church in Ierusalem, and ended at S.  
*Lawrences* without the wals. So that this question of yours  
is answered. Let me know if you haue any more to say.

PAP. *You shall: and first <sup>a</sup> I will proue it a fable out of their  
owne mouthes that report it.*

PROT. That's a peece of cunning in good earnest. But  
how I pray you?

PAP. *Marry, euen as S. <sup>b</sup> Marke the Euangelist proued the  
Iewes liars, by the inconuenience of their testimonies.*

PROT. What meane you by the inconuenience of their  
testimonies?

PAP. *Their disagreeing one with another.*

PROT. But so did not S. *Marke*. For those false witnes-  
ses, whose testimonie (as hee notes) was inconuenient, a-  
greed well enough in their tale. <sup>c</sup> They onely failed in this,  
that the matter which they witnessed against him was not  
capitall, though it had bene true. For to promise the redi-  
fying of a Church in three daies, is neither felonie nor trea-  
son. And in this respect S. *Marke* obserues that their testi-  
monie was inconuenient, meaning to condemne him to  
death. But what great disagreement haue you obserued a-  
mong the relators of this tale?

PAP. <sup>d</sup> *Infinite. Inasmuch that a man may well thinke God  
hath taken a new the same course with these, which he took of old  
with them who occasioned him to say: <sup>e</sup> Come, let vs confound  
their language, that one of them know not what another saith.*

PAP. That's much, I long to heare the particulars.

PAP. *So you shall by and by. But first I pray you tell mee by  
the way, <sup>f</sup> why Marianus the first brother of this tale, gaue her*

*such*





John

But the writer, when he hath said, he hath some Papers yet lying  
he was not capable of this charge. He should not get for one in  
the number of letters, and yet say so.

P. 2. On Plinius, he says not, that the eighth Ouphion  
or some body else, hath abused both Plinius and you. For  
first, if he would apply to Plinius printed in the year  
1547, which treatise was wherein Plinius died, and to  
about the edition above 1545. For speaking of John the wo-  
man in those ancient editions, he says no more, all now re-  
on her head, but begins his story thus. *Johnus, atheniensis*  
*ex Augustiano or macedonico, John English, born at Meen.*  
Neither John, nor Augustiano, nor John English, nor Meen.  
Plinius, Johnus, Augustiano, Johnus, or John English, or  
the eighth, by his Country in Rome, &c. For further  
proof of which last point, I appeal to the later editions,  
which upon Ouphion's annotations are answered. For though  
it were the ninth edition, *Johnus, atheniensis, atheniensis, atheniensis,*  
Johnus, by his Country in Rome, &c. For further  
reading is false, and the ancient reading true, it appears by  
showing it is written of the new Paper, life, to wit, *Mar-*  
*tin*, the second, even in the last edition. For Plinius  
showing how Martin lived in the time of Augustus, &c.  
added presently, *Johnus, atheniensis, atheniensis, atheniensis,*  
*Johnus, atheniensis, atheniensis, atheniensis, atheniensis,*  
have written. Now Ouphion the third was composed by John  
next before Martin, according to Plinius. Wherefore the  
next before Martin was in the 8. in Plinius his account  
and not Johnus, in the 8. in Ouphion, or some body else,  
should make us believe. Which oversight, or fraud of Ouphion,  
was not so great, but by this means he is forced to  
alter & leave his new edition. For so all the Johnus the fol-  
low, or call him Johnus the ninth, whose Martin calls John the  
ninth, or call him the eleventh, whom Plinius calls the  
tenth, to call him the thirteenth, whom Plinius calls the  
twelfth, and so unto the last, & last of all, who was in num-  
ber of Johnus, according to the ancient editions, the 23. and  
not the 24. as he is numbered in the editions into Ouphion's.

*foxy*

*five dayes. Some two years, two moneths, and three dayes. Some two years and a halfe. Some but two years full. A few  
many say, the first two years, five moneths, and three dayes.  
And they are so full of number to be sayd, the first two years, some  
moneths, some dayes, some halfe years, some full years, some  
P. 107. If this be true, Bedarmino was full wide. For he  
writes, that *Omnes qui istum Iohannem aduocato, dicitur vni-  
uerso in Pontificatu dubio anno, et quingulis in bellis.* All  
that acknowledged such a woman Pope, say, she sat as Pope  
two years, and five moneths. Hee know none (no more  
than I) that gave her so little time as foure moneths. He knew  
no such difference herein as you talke of. Yet among the la-  
ter writers, I confesse there is some difference of some few  
moneths: but *Marianus* and *Polonus*, which are two of the  
principall, agree vpon the point. They write vniformly, that  
she sat two years, five moneths, and foure dayes. And *Pla-  
tina* is not farre short of that summe. For by his reckoning,  
she sat two years, one moneth, and foure dayes. But sup-  
pose the differences in these circumstances were great, and  
many: what is that to discredit the substance of the storie?  
Wee finde great difference among them who haue written  
of Pope *Lucius*. For some say, he was a Roman, some a  
Tuscan. Some say he was the sonne of *Lucius*, some of  
*Pyrrhus*. Some say hee was chosen Pope in the year 253.  
some in the year 254, some in the year 255, some in  
the year 259, some in the year 275. Some say, hee sat  
Pope three years, three moneths, and three dayes. Some  
three years, and five moneths: some three years, seauen  
moneths, and six dayes: some but one year, three mo-  
neths, and thirteene dayes: some but eight moneths, and  
no longer. And yet there is no man denies that *Lucius* was  
Pope. *Agustine*, doe we not reade that *Sergius* the third began his  
reigne in the year 905, as some say, as others, in the year  
928. *Abbas Vspertus* ad an. 579. *Compilatio Chron.* ad an. 577. *Polon. & Mar. VVestm.* loc. cit. *Marian. Scotus* loc. cit. *Abbo Floriacen.* de vit. Pont. in *Lucio*. *Compilatio* loco  
citato. *P. Euseb.* lib. 7. hist. cap. 1. *Abbas Vspertus* loc. citato. *Heremianus Compilatio*  
circa an. 160. *q. Mar. VVestm.* Flores hist. ad an. 905. *Polon.* in *Chron.* ad an. 907.*

Lucius 253  
Tuscan. Roman.  
sonne of Lucius  
Pyrrhus  
253.  
254.  
255.  
259.  
275.  
three years, three  
moneths, and three  
dayes.  
three years, and five  
moneths.  
three years, seauen  
moneths, and six  
dayes.  
one year, three mo-  
neths, and thirteene  
dayes.  
eight moneths, and  
no longer.  
Lucius was Pope.  
Sergius the third  
began his reigne in  
the year 905, as  
some say, as others,  
in the year 928.  
Abbas Vspertus  
ad an. 579.  
Compilatio Chron.  
ad an. 577.  
Polon. & Mar.  
VVestm. loc. cit.  
Marian. Scotus  
loc. cit.  
Abbo Floriacen.  
de vit. Pont. in  
Lucio.  
Compilatio loco  
citato.  
P. Euseb. lib. 7.  
hist. cap. 1.  
Abbas Vspertus  
loc. citato.  
Heremianus  
Compilatio circa  
an. 160.  
q. Mar. VVestm.  
Flores hist. ad  
an. 905.  
Polon. in Chron.  
ad an. 907.

[Baron annal.  
eccles. ad an. 907.  
num. 1. in hanc an.  
Herm. ann. 907.  
u. Luitprandus.  
anno 907. num. 1.  
x Baron. ibid.  
y Polon. ad ann.  
907.  
z Baron. rom. 10.  
Annal. ad an. 910  
num. 1.  
a Baron. annal.  
to. 10. ad an. 997.  
num. 3.  
b Luitprand. li. 1.  
cap. 8. & Abbas  
Vrpergensis in  
Chron. ad an. 897  
c Platina in vita  
Steph. 6.  
d Wernerus Ro-  
leuink. in Falcie.  
repp. ad an. 904.  
e Luitprand. lo-  
co citato.  
f Abbas Vrper-  
gens. loco citato.  
g Luitprand. &  
alij.  
h Papyrius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
i Platina in vita  
Steph. 6.  
k Annot. in Plat.  
in vita Formosi.  
l Innocentium de  
sensu fecit.  
m Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
n Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
o Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
p Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
q Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
r Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
s Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
t Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
u Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
v Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
w Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
x Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
y Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
z Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.

year of his death in the year 907. I Deny: for the  
writ, that he succeeded Formosus the 1. hath been be-  
lieved since the time of his continuance in the Pope-  
dome: while some say he sat 7 years, 3 months, and 16  
daies: others 3 years onely: yet he was denied that there  
was such a Pope: which was made manifest by the  
writ, that Formosus was taken up out of  
his grave by one of his successors, and brought into judge-  
ment before a Council of Bishops, and that it was spoken  
of his papall robes, and clad with a laymans garment: that  
it was indicted, arraigned and condemned. But among them  
who report this, there is great disagreement. For some say,  
it was taken up by Sergius the third, of whom I speak now:  
some say it was taken up by Stephen the sixth, whom  
many call Stephen the seventh, for he had seven fingers on one  
of his hands: some say the hand was chopped off, as some be-  
lieve in death thro: some say, the trunk of the body was cast in-  
to Tiber, others say, it was allowed lay mens buriall. I pray  
you now, dare you deny the truth of this storie, by reason  
of these differences? I knowe contrary to this being said in W  
a. Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
b Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
c Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
d Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
e Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
f Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
g Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
h Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
i Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
k Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
l Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
m Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
n Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
o Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
p Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
q Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
r Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
s Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
t Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
u Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
v Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
w Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
x Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
y Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.  
z Papius Ma-  
seus lib. 3. de vi-  
bis Episcop. in  
Bonifacio 6.





Filigrum Abbas Lobianus in  
 Caring Episc.  
 Tongerenſium  
 in Metrop.  
 g. Flac. Annot.  
 in vitam Vrſule.  
 h. Martyro. Ro.  
 and Baron. An-  
 not. in Martyr.  
 Octob. 11.  
 i. Flac. loco citat.  
 k. Author Chron.  
 Colon fol. 67.  
 & Harig. Abbas  
 loco cit. &c.  
 l. Baron. in Mar-  
 tyr. O. & 11.  
 m. Sigbert in  
 Chron. ad ann.  
 875.  
 n. Flac. and  
 Baron. loco cit.  
 Martyr. O. & 11.  
 o. Flac. loco cit.  
 fabian. an. 11.  
 effo defect.  
 p. O. & 11.  
 q. O. & 11.  
 r. Flac. in vi.  
 1043. & Harig.  
 ſuſer. to Flac.  
 Annot.  
 b. Lib. 1.  
 c. Lib. 1.  
 d. in Hen. 3. ad  
 1141. & 1143.  
 e. John de Le-  
 gris vi. in Trin-  
 & quadrato ex-  
 per. 1141.  
 f. Colman. & Eu-  
 rop. 1141.  
 g. Colman. & Eu-  
 rop. 1141.  
 h. Rom. Pontif. &

P. A. I know not what to reply to this. But learn rather C. 4. that she will answer you, I hope. And in the mean time I will go on. By the reporters of this story she was carried first to the others. Now there was no Auburn standing at that time.

P. 40. r. Yet that there was. For <sup>1</sup> *Paulus, & Emilia* writes, that *Geofridus* was made Duke of *Athen.* & Prince of *Achaia*, about the year 1220. And afterwards, That certaine Pirates invading the Countrey of *Græcia*, slew the Duke of *Athen*, who was of the house of *Brancius*, and took the Cite. In like manner we read in <sup>2</sup> *Mathæi Paris*, that *Isabernus de Basingstoke*, Archdeacon of *Lege*, who died in the year 1252, studied at *Athen*, and ther hee learned of the learned Grecians many matters unknowne to men of the West- Church: especially of one *Constantia*, the daughter of the Archbishop of *Athen*, Besides, *Enoch Sylva*, who lived since that, doth justifie, that in his time *Athen* was not quite razed, but carried the shew of a pretie towne. For *(hinc Athinensis)* (quoth he) *quondam veridissima fuit. Gr. eodem nomine tempore pectus oppidi spectum gerit.* The noble Cite of *Athen* at this time carries but the shew of a little village. Wherefore neither doth this your exception preiudice the truth of this story. Your next had need be better.

P. 27. By the reporters of this story he was not sent *to* Athens, but *to* Athens for learning. Now, it is a plain case, as Bellarmine writes, that there were no schools at that time.

**reichert**

whether in Athens, nor in any place of Grecia.

PROT. What? no schooles in any place of Grecia at that time? Notes *Bellarmino* that? and that as a plaine case? and doth he prooue it too?

PAP. *Tea, & hee prooues it by diuers writers. And first by* <sup>g</sup> *Loco citato.*  
<sup>h</sup> *Syneſius who liued a little after Baſil and Nazianzenſe time.* <sup>h</sup> *In Epi. vlt. ad*  
*For Syneſius writes vnto his brother, that Athens retained* *fratrem ſuum*  
*onely the bare name of an Vniuerſitie.* *Syneſius ſcribit*  
*Athenis nihil*  
*ſuiſſe niſi nomen*  
*Academiz.*

PROT. And doth that import (thinke you) that in *Syneſius* opinion there was no Vniuerſity at Athens? I for my part doe rather thinke the contrary: I thinke *Syneſius* meant thereby that Athens was an Vniuerſity, though nothing ſo flourishing as formerly. *Questionleſſe*, when <sup>i</sup> *Bernard* writ, <sup>i</sup> *Petrus Abailardus* had nothing of a Monke, ſauing the name and the Cowle, his meaning was not that *Peter* was no Monke, but rather that he was a Monke, though a ſorrie Monke. And I am the rather perſwaded to vnderſtand *Syneſius* words ſo, becauſe Athens, in *S. Baſils* time (about ſome 40. yeares before *Syneſius*) <sup>k</sup> was held the mother of learning: and in regard thereof termed golden Athens by <sup>k</sup> *Baron. Annal. rom. 3. ad an. 354. num. 35. & 36.*  
<sup>l</sup> *Gregorie Nazianzen.* For who can thinke, in ſo few yeares learning ſhould quite be quenched, and that ſo famous an Vniuerſity ſhould in ſo ſhort time be vtterly decayed? But let vs ſuppoſe there was no Vniuerſity at Athens in *Syneſius* time. What is that to prooue that there was no Vniuerſitie at Athens in Pope *Ioanes* time, which was 400. yeares after? That Vniuerſity might get life againe in ſo many yeares. And indeed it did ſo: for 100. yeares after *Syneſius* time, *Boetius* went to ſtudie at Athens, as <sup>m</sup> *Baronius* con- <sup>m</sup> *Annal. rom. 6. ad an. 510. nu. 2.*  
<sup>n</sup> *ſelleth: noting further, that the ſtudie of Philoſophy was reuiued there in thoſe dayes. And as we read in* <sup>n</sup> *Hector Boetius, Iohn Scotus*, who liued about the yeare 850, *complures annos Athenis Græcis literis inſudauit*, ſtudied Greeke at Athens many yeares.

PAP. Why, but that there were no ſchooles in any part of Grecia in Pope *Ioanes* daies, it is prooued by <sup>o</sup> *Bellarmino* out <sup>o</sup> *In vit. Michael & Theod. Imperat.*  
<sup>p</sup> *Cedrenus*, and *Zonaras*. For they record, that in the ſole <sup>p</sup> *reigne*

reigne of Michael the Emperour, which fell to be about the  
 yeare 856. Bardus Cæsar restored learning. Cum vsque ad  
 illud tempus per annos plurimos ita fuissent extincta om-  
 nia studia sapientie in Græcia, vt ne vestigium quidem vl-  
 lum extaret.

PROT. Bellarmine wrongs Cedrenus and Zonaras, in bring-  
 ing them in, to witnesse such a point. For they say no more,  
 but that learning was not regarded of a long time before  
*Bardus Cæsar*. They say not, it was quite extinct, \* but almost  
 extinct. *Bardus Cæsar* added life vnto it, \* by setting vp  
 schooles for euery of the liberall sciences, and appointing  
 publicke professors, and giuing them stipends out of the Ex-  
 chequer, as *Cedrenus* and *Zonaras* write: but he raised it not  
 vp simply to life. For if it had been starke dead, how could he  
 vpon such a sodaine haue gotten professors to furnish his  
 schooles? Again, do we not reade in the same *Zonaras*, that  
 at the same time whereof *Bellarmino* speaks, there was a  
 matchlesse Philosopher at Constantinople, and many skil-  
 full Mathematicians, who were his scholers? And doe we  
 not reade in *Cedrenus*, that this Philosopher was called *Leo*,  
 and that he \* was brought vp in learning at Constantinople,  
 though afterward hee learned Rhetoricke, Philosophy, A-  
 rithmeticke, and the other liberall sciences, in the Isle of An-  
 tro? And doth not this argue, that *Cedrenus* and *Zonaras* do  
 not report, that there was no learning in any place of Græ-  
 cia? Thirdly, is it not well knowne, that about the yeare  
 680. there was kept a generall Councell at Constantinople,  
 whereat there were many Bishops of Greece, and among the  
 rest the Bishop of Athens? Is it not well knowne that  
 there was kept another Councell at Nice an. 100. yeares af-  
 ter, viz. about the yeare 780. at which there were \* mo Bi-  
 shops of Greece then at the former? Is it not well knowne  
 there was a 3. Councell holden at Constantinople, which did  
 exceed in number either of the former two, about the yeare  
 870? And how is it credible so many Councils consisting  
 of many Bishops should be kept in Greece, & yet Greece ve-  
 terly without learning? Welfare. N. D. in comparison of

*Bellarmino*

\* Philosophia  
 neglecta iacebat  
 ac propè omnino  
 extincta erat vt  
 ne scintilla quidẽ  
 eius appareret.

\* Cuique disci-  
 plina scholas  
 constituit, & do-  
 ctores designa-  
 uit, & singulis  
 publica stipen-  
 dia decreuit.  
 p. In philosophi-  
 cis rationibus  
 incomparabilem,  
 &c.

q. Loco supra  
 citato.

\* Literis & poe-  
 tis *Leo* (vt ipse  
 ferebat) inuatus  
 fuit Byzantij.  
 Rhetoricam, Phi-  
 losophiam, A-  
 rithmeticam,  
 & reliquas scien-  
 tias in Antro In-  
 sula didicit.

r. Bellar. lib. r. de  
 Conc. cap. 5.

s. Conc. Consttan-  
 tinop. 6. Act. 17.

t. Bellar. lib. r. de  
 Conc. cap. 5.

\* 359. teste Bel-  
 lar. ibid.

u. Bellar. loco  
 citato.

*Bellarmino* herein, for *N. D.* durst not (it setmeth) say with *Bellarmino*, that about Pope *Ioannes* time there was no schoole in any place of Grecia. Hee was ashamed to runne with his master to such exccesse of lying. He left him in this.

*P. A. P.* True. But that *Athens* at that time had no schoole in it at all, nor many yeares before, *N. D.* is as confident as his master *Bellarmino*. And that circumstance is that which gals you most. Wherefore tell me, what more can you say to it?

*PROT.* Nay, first tell me how *N. D.* prooves that? for I shall esteeme of his position as I find his proove to be.

*P. A. P.* His position is evident. (7 he saith) by *Cedrenus* and *Ylibid.* *Zonaras*, in the places already cited.

*PROT.* Heelyes falsly. *Cedrenus* and *Zonaras* make as much for *Bellarmines* opinion, as for his. For they speake of the decay of learning through Grecia generally, and not in *Athens* particularly; yet (as you haue heard) they make nothing for *Bellarmino*. *N. D.* might as well haue cast off *Bellarmines* witnesses, as *Bellarmines* opinion for insufficient. Haue you any more exceptions?

*P. A. P.* Yea. For these tale-tellers report, that she came to Rome, and there professed learning openly, and had great Doctors to her scholars. But this is a notorious vntruth. For there was no learning openly professed at Rome in those days, as the stories declare.

*PROT.* The stories declare, that *Ina* one of our Saxon kings did build a schoole in Rome, a little before Pope *Ioannes* dayes, viz. in the yeare 727. and that to this end, that the kings of England, & their children, the Bishops, the priests, and the rest of the Clergie, might repaire thither, to be instructed in the Catholicke faith, and afterwards returne home. Which schoole flourished in king *Offa* his time, viz. 795. and continued at least till *Alfreds* time. For we reade, that *Marius* the Pope, who sate in the yeare 883. freed it from all payments at *Alfreds* motion. Now is it likely that such a schoole was built, and maintained for such a purpose, where no learning was publicly professed? Moreover, we reade of many other schooles kept in the same citie, in *Stephen* the 6. his time, which was about the yeare 885. For all

d Omnes sanctæ  
Rom. Ecclesiæ  
scholæ coniun-  
ctæ eundem  
(Stephan. 6.) ad  
Lateranensem per-  
dixerunt palati-  
um—gravi  
maerore affectus  
est, quia quod  
erogaret clerico &  
scholis non habe-  
ret. Anastasin  
vita Steph. 6.  
e Florim. cap. 7.  
p. 62, Bernart.  
lib. 2. p. 117.  
\* Omnem hanc  
de Ioanna con-  
fictam fabulam  
hoc vno dicto  
damnarunt.  
Florim. ibid.

f Pag. 70.

g Pag. 71.

h Florim. loco  
suprà citato.

the schooles in Rome concurred in ioyfull manner, bringing Stephen the 6. to the palace of Lateran, saich <sup>d</sup> one of your popish Chroniclers: and Stephen was sorie with all his heart hee had not wherewith to gratifie the schooles. And is it to be thought that all these schooles were masterlesse? that they had no professors, no readers?

PAP. \* If there had beene euer such a Ioane Pope, which some had forborne to speake of, for reuerence to that sea; the difference which is found among Historians, in numbring of such Popes as were called by the name of Iohn, should haue risen at that time, and by reason of that occasion. But the difference among Historians about the number of Iohn-Popes, arose not from that time, and about that occasion. It arose in Pope Iohn the 12. his time, about the yeare 955. Ergo, there was neuer such a Ioane Pope. Now answer me this argument, if you can, for this is held\* a doughty one.

PROT. Is it so? well, hearken then what I answer to it. I say, first there is no reason that historians should haue differed in their account of Iohns from her time, though some for reuerence of that Sea, forbore to speake of her. For they who spake of her, were not to set any numerall note vpon her head, as <sup>f</sup> before I shewed you out of Ommphrius. They were not to reckon one Iohn the more for her. Neither indeed did any historian before Platina, reckon her in the number of Iohns, though they called her by the name of Iohn.

PAP. Yes, Platina set a numerall note vpon her head, and called her Iohn the 7, and so did many since his time.

PROT. Many since his time haue called her so, I grant, being moued thereto (as I suppose) by this, that they saw her so called in Platina. But Platina hath beene corrupted by some of your generation, as <sup>g</sup> before Inoted. For he neither called her Iohn the 7. nor Iohn the 8. But secondly I say, your minor is false. For the difference which is about the number of Iohns, arose not from Iohn the 12, but from this woman Ioane. For since Platina his time, some called her Iohn the 7, some Iohn the 8, and so disagreed in the totall summe.

PAP. <sup>h</sup> Nay, herein you are out. For that their disagreement began



began in Iohn the 11. his dayes, Lambertus, who lived in those dayes, witnesseth: and your Centurie writers doe confesse.

**PROT.** Doth Lambertus witness that? Fie that you should say so. For he hath not one word founding that way. No more haue the Centurie writers.

**PAP.** Yes but they haue. For they write, that when as Iohn the 11. was deposed by the Cardinals, and Leo the 8. placed in his roome; Iohn the 12. got the Popedom againe, and kept it foure moneths; which some historians not observing, made two Popes of one. Cent. 10. ca. 10.  
as Florim. and  
Bernart. say.

**PROT.** The Centurie writers doe not write this. Your *Florimondus & Bernartius*, from whence you haue this stuffe, are shamelesse fellows to report this by them. They say indeed, that there is great difference in writers about Pope Iohn the 12: meaning by Iohn the 12. not him, into whose roome Leo the 8. was chosen, of whom you talke at random, but another Iohn, who was sonne to Sergius, commonly called Iohn the 11. But that historians began to differ in their account by reason of that difference, they say not. Yea, it is plaine, they impute the difference among the historians to this, that some called *Ioane*, Iohn the 7. some Iohn the 8. Wherefore you must cast about for a new argument, for this will not serue your turne.

**PAP.** I haue arguments good store: whereof, the first shall be taken from the time wherein (they say) hee saue as Pope. And I will deale especially with *Marianus Scotus*, the first reporter of this matter: For if hee be confounded, all the rest must rest confounded.

I Ioh. 7. vt Sabel-  
licus vult, aut 8. vt  
Platina, vocatus  
est. Cent. 9. ca. 10.

**PROT.** Well: fall to your worke, and be as good as your word.

**PAP.** If Leo the fourth lived to the year 855, then *Marianus Scotus* lied falsly in reporting that this *Ioane* was chosen Pope in the year 853: for by his confession hee succeeded Leo the fourth. But Leo the fourth lived to the year 855. Ergo, *Marianus Scotus* lied falsly in reporting that this *Ioane* was chosen Pope in the year 853.

I Baron. annal.  
to. 10. ad an. 853.  
num. 64.

**PROT.** What is that to the maine chance, that *Maria-*

I Baron. ibid.

*non Scotus* mistooke the year of her entring into the popedome? In histories, a yeare or two breake no square. But how proue you that *Marianus* reports, that this Pope *Ioane* was chosen in the year 853?

in Baron. ibid.

PAP. "By his owne words. For thus he writes: Anno octingentesimo quinquagesimo tertio *Leo* Papa obiit Kalend. Augusti. Huic successit *Ioanna* mulier annis duobus, mensibus quinque, diebus quatuor. In the year 853. *Leo* the Pope died on the Kalends of August: and *Ioane* the woman succeeded after him for the space of two yeares, five moneths, and foure dayes.

• See *Marianus* Chronicle, & the case will appeare to be plaine.

PROT. These are not *Marianus* words. For hec sets not downe the year precisely, but in numerall figures, by the side of the text. "And it is plaine, by conference of yeares, that he meant to note out the 853 for her entrance, and not the 853. For *Benedict* the 3. who succeeded her, entred not (by his account) till the year 857. Now if she had entred 853, she had bene Pope foure yeares or thereabouts. For betwene 853. and 857. there runne foure yeares; whereas in plaine words he notes that she was Pope but two yeares, five moneths, and foure dayes. Secondly, it is plaine by *Marianus Scotus*, that *Sergius* the 2. began his Popedome in the year 844. and sate three yeares. It is plaine, that *Leo* the fourth, next successor to *Sergius*, began his in the year 847, and sate eight yeares. Now put these three odde summes 4, 3, and 8, to 840, and they will make 855. So that whosoever succeeded *Leo* the 4, must begin in the year 855, and that was *Ioane* the woman, in *Marianus* opinion.

PAP. Why, but right over against these figures 853, these words are set: *Leo* Papa obiit Kal. Aug. *Leo* the Pope died on the Kalends of August. And doeth not that argue, that in *Marianus* opinion, *Leo* died that year?

PROT. No. No more then the words following, *Huic successit Ioanna mulier*, &c. which are set iust over against these figures 854. doe argue that she began her popedome the next year after: or that *Leo* the 4. began his popedome in the year 853, because right over against that number,

his

his entrance vpon *Sergius* death is mentioned. Is not your next argument better?

P A P. The people of Rome, about that time, were easily affected towards the Pope, and so was the greater part of all Italy: for that Charles had subdued them, & given them to the Pope. Now, if such an accident as this had fallen out, it might have given them insupportable cause to have fallen from the Pope againe: for they might have pretended that they would not be subject to a womanist and an whorist government. But we read of no such thing. Ergo.

P R O T. Charles rescued Italy out of the hands of the Lombards, with the great good liking both of the Romans, and the rest of Italy. But hee neuer turned them ouer to liue vnder the Popes government. All his life he kept them in obedience to himselfe, and by will bequeathed the whole Countrey to his youngest sonne *Papin*, as *Baronius* sheweth out of the French histories. Ergo, this argument is hanging let me haue a new one.

P A P. The Popes about the time of this your supposed Pope Ioane, did take vp roundly both Kings and Emperours for their adulteries. Which is a plaine argument, there was no Pope Ioane in that Sea guilty of any such crime.

P R O T. What Kings and Emperours were these, whom the Popes tooke vp so roundly for their adulteries?

P A P. *Ludouicus* the Emperour was one. For *Gregory* the 5. turned him into a Monastery for his adultery with one *Iudith*: that there he might (apart) doe Penance for his sinne.

P R O T. *Gregory* the fifth liued almost 450. yeares after Pope Ioane, and besides, there was no Emperour called *Ludonike* in his time. Perhaps *Florimondus* would haue said *Gregory* the fourth, for hee liued not long before Pope Ioane's time, and in his dayes there was one *Ludonike*, an Emperour.

P A P. Indeed it may be so, for the numeral figure might soon be mistaken. For *Gregory* the fourth, a man may easily set downe *Gregory* the fifth. And what say you to it?

P R O T. I say *Florimondus* is a palterer. For *Ludonike*, who

p Florimond. cap. 14.  
num. 6.

q Annal. to. 9. ad.  
an. 806. nu. 19.

r Flor. c. 37. nu. 2.

f Greg. 5. Ludon.  
uicum Imperato-  
rem adulterij Iu-  
ditha qua-  
dam perpetrati-  
reum — cuiusdam  
conspicij claustris  
addixit. Florim.  
ibid.

who lived in *Gregorie* the fourths time, was neuer noted for an adulterer, with any *Iudith*; nor with any woman else. *Iudith* his wife was suspected of that sinne with others, and thereupon was veiled, and thrust into a Monasterie by some of the Princes of the Empire. And *Ludonicke* himselfe, vpon other pretences, was for a time deprivied of the Empire. But *Gregorie* the fourth had no hand either in her veiling, or in his deprivation, as you may see by *Baronius*. Besides, this fell out before *Pope Ioanes* time: and therefore doth not hinder but that there was such a *Ioane*. Mee thinkes you should be drawne drie, you talke so idlyly.

c Annal. rom. 9. ad  
an. 833. & 834.

a Flor. c. 25. nu. 3.

P. A. P. *If there had bene such a Pope Ioane, some historie would have written either good or bad of her. But wee reade nothing of her in any history.*

P. R. O. T. Doe wee reade nothing of her in any history? whence haue we this of her aspiring to the Popedome, and of her lewd behauiour in the time of her Popedome? haue I not prooued it vnto you out of the histories?

b Florim. ibid.

P. A. P. *Yes, but my meaning is, that we reade nothing in any historie of her reforming the Church, of her determining of causes and questions, vsually proposed by Bishops to them that are Popes, of any intercourse or affaires, that she had with King or Emperour.*

P. R. O. T. No more do we reade in any historian, of any such act done by *Anastasius* the third, who sate as Pope two years and vppward. *Anastasius* the third (as *Platina* witnesseth) did nothing worthy of remembrance. Wee reade nothing of any great Acts done by *Leo* the seuenth. Hee sate three yeares, and sixe moneths: yet hee did as little as *Anastasius*, for any thing we reade; he neither reformed the Church, nor resolued any Bishop his doubts, nor intermedled with any Princes.

c Ab Anastasio  
nil memoria  
dignum gestum  
est. Plat. in vit.  
Anastasio 3.

d Leo 7. nil dig-  
num memoria  
gestur. Plat. in vi-  
ta Leonis 7.

e Florim. loco  
suprà citato.

P. A. P. *Ob, but that age wherein you feigne that this Ioane lived, was an age wherein fell out great variety of matter, both in the East and in the West. In it many Princes and Emperours of great worth reigned. In it many men of great learning lived. And therefore if there had bene any such monster then,*

wee

we could not but have heard of it on all sides.

**PROT.** So we have, as before I proved. But what great variety of matter fell there out in that age more then ordinary?

**PAP.** In that age there was old holding and drawing betwixt the Easterne and Westerne Churches about Images. Many Councils were kept by both sides, and many evil words passed on all hands.

**PROT.** Go, go, I am ashamed of you, and of *Florimundus* your master. All stories testify that the difference betwixt the Easterne and the Westerne Churches about Images, began in the former ages: and that, though they continued some few yeares after the year 800, yet there was no talke of that matter for divers yeares before Pope *Joan* dayes. Yet I am willing to heare you speake on. Wherefore tell me what store of learned men that age brought out?

**PAP.** Great store, but it were too long to reckon them.

**PROT.** It may be so. Yet you must know that they went for learned men in that age, & who were but bare Grammarians. And therefore were they never so many, Pope *Joan* acts might passe unwritten.

**PAP.** Yes; but I would gladly know of you, what Dukes, what Princes, what Kings, what Emperours, this *Joan* imagined, and crowned: what Embassadors he entertained; what honours he bestowed upon any persons.

**PROT.** Indeed you pose me now: especially in that which concernes the inaugurating and crowning of Dukes, & Princes, and Kings, and Emperours. For I remember none inaugurated or crowned by her.

**PAP.** I thought so. And therefore you doe well to confesse it. I trust at length you will also confesse that there was no Pope *Joan*.

**PROT.** Why, I pray you! did every Pope inaugurate and crowne either Dukes, or Princes, or Kings, or Emperours?

**PAP.** Nay I say not so. But in that age the Emperours themselves had such a reverend opinion of the Romane Popes, that they

*Florimundus*.

Qui sciret tam-  
tum Gramma-  
ticam isto seculo  
rudi, doctissimus  
habebatur. Baro-  
nius Annal. to. 9.  
ad an. 803. nu. 12.  
*Florimundus*. cap.  
cit. num. 6.

would not take upon them to reigne, except they giveth their  
consent, and crowned them.

**PROT.** How prove you that?

i Florim. ibid.

**PAP.** By this, that Adrian the first baptized the two sonnes  
of Charles the great, and after that annointed them kings.

k Annal. to. 9. ad  
ann. num. 2.

**PROT.** This proves not your purpose: for this fell out in  
the year 781, as *Baronius* notes: and not in that age where-  
in Pope *Ioane* lived. But doe you thinke that every Pope in  
that age inaugurated some Dukes, or Princes, or Kings, or Em-  
perours? I would gladly know of you what Duke, or Prince,  
or King, or Emperour was inaugurated, or crowned by Pope  
*Eugenius* the 2, who sat in the year 824, or by Pope *Valen-  
tinus*, who sat in the year 827, or by Pope *Gregory* the 4;  
who succeeded *Valentinus*, or by Pope *Sergius* the second,  
who sat in the year 844, or by Pope *Leo* the 4, who sat  
in the year 847. I am sure neuer a one of these crowned any  
Emperour. And I remember not that any one of these an-  
noyated any Duke, or King, saue *Leo* the 4, who annoyated  
*Alfred* the youngest sonne of *Atbelwulfus* king of England.  
Which furthered him nothing to the attaining of the king-  
dome. For till the death of his three elder brethren, for all  
the Popes annoyning him, he lived like a subiect, he lived  
not like a king. Wherefore to put you in mind of the maine  
point; though Pope *Ioane* inaugurated, or crowned no such  
persons as you speake of, yet you cannot conclude thereup-  
on: Ergo, there was no Pope *Ioane*.

m Florim. loco  
citato.

**PAP.** But if she bestowed no honors upon any persons: if she  
made no Bishops: if she gave no Bishopricks: it is more than  
probable there was neuer any such.

**PROT.** Oh but we read, that *consulit sacros ordines, pro-  
monis Episcopos, ministravit Sacramenta, ceteraq. Romanoru  
Pontificum exercuit munera*: she gave orders: she made Bi-  
shops: she administrated the Sacraments, and she performed  
all other offices belonging unto the Papacy.

n Florim. cap. 3.  
num. 1. & 2.

**PAP.** Where read you that? I warrant you, you had it out of  
*Bale*: from whom I wish you to see at your leisure, what *Florimon-  
dus* censures it.

**PROT.**



**P R O T.** *Iohn Bale* (for ought I know) is a false honest  
man then *Florimondus*. And to tell you truth, if *Florimondus*  
raile vpon him, I shall haue the better opinion of him.  
For as *Tertullian* perswaded himselfe, that who so euer knew  
*Nero*, would easily beleue Christianity were good, because  
it was disliked by *Nero*. So I perswade my selfe, that who so  
euer knowes *Florimondus*, he will the rather be well perswa-  
ded of *Iohn Bale*, because hee is reuiled by *Florimondus*. But  
yet I would haue you know, I read not this in *Bale* only, but  
in *Cornelius Agrippa*: a man much commended by *Leo*  
the tenth, and in a booke of his solemnely priuiledged by  
*Charles* the 5.

**P A P.** Well sir, sith these reasons preuaile not with you, I will  
come a step or two nearer you. And first to proue your *Bale* a fa-  
bulous fiction, I argue thus. If the report of *Pope Ioane* be not  
a fabulous fiction, then *Nicolas* the first *Pope* of that name, who  
at the time of her election was a *Cardinall*, gaue her a voyce, and  
so consented to her election. But it is not credible that *Nicolas*  
gaue her a voyce, and consented to her election, Ergo.

**P R O T.** First, I denie that *Nicolas* was a *Cardinall* at the  
time of *Pope Ioane* election. For he was made *Subdeacon*  
by *Scorgius* the second, and *Deacon* by *Leo* the fourth. In  
which order hee continued till the death of *Benedict* the 3,  
who sate after *Ioane*. Secondly, I denie wee are bound to be-  
leue that he gaue *Pope Ioane* his voyce, though wee should  
grant he was a *Cardinall*. For it was neuer required, that all  
the *Cardinals* should giue consent to any *Popes* election.  
But principally I denie your minor proposition, viz. that it is  
not credible *Nicolas* gaue her his voice, and consented to her  
election. And how can you proue it?

**P A P.** If *Nicolas* had giuen her a voyce, and consented to  
her election, then could hee not honestly haue reprimed *Photius*  
*Patriarche* of *Constantinople*, for that hee suffered himselfe  
of a meeke lay man to be made a *Patriarche*. Neither could

an. 83. num. 70. t. Anast. Biblioth. in vita Nicolai 1. u Ibid. x Ibid. y Baron. loco supra  
citato. z Imperatorem ipsum acerrima reprehensione perstringit, quod id agere praesump-  
sisset. Baron. ibid.

Qui scit illam,  
intelligere potest,  
non nisi grande  
aliquid bonum  
a Nerone dam-  
natum. Tertull.  
Apologet. cap. 5.  
Euseb. hist. Eccl.  
lib. 2. cap. 24.  
De vanitate  
Scientiarum. cap.  
62. de sanctis Mo-  
nasticis.

q Lib. 1. epistol.  
Epist. 38. re mag-  
nopere commen-  
damus, &c. saith  
Leo the 10.  
r Lib. de vanitate  
Scientiarum, is  
mentioned in  
the Emperours  
priuiledge.

Sic ea fabula vera  
fuisse, vt Romae  
hoc tempore se-  
derit femina, cui  
in electione ipse  
*Nicolaus* tunc  
*Cardinalis* suffra-  
gium oportunit  
contulisse, qua  
sione Photium  
re dargere possi-  
t, quod impos-  
sibile facit.

eo nomine quod  
cum esset laicus  
ordinari se Episc.  
copum passus es-  
set, &c. Baron.  
annal. 10. 10. ad



the Church of Constantinople, but that a woman indeed had bin promoted in the Romane Church.

**P. 67.** Is this your golden and vnsuuerable argument? Truly I am sorry for you that you haue no more skill in an argument: for you presume in this, that *Leo* would neuer obiect that against Constantinople, whereof Rome it selfe might be conuincid; and make that the ground of your conclusion. Now that is a slabby ground, as may appeare by this, that it is ordinarie with you Papiests to obiect that against others, whereof your selues stand most guilty. It is ordinarie with you Papiests, to call your enemies whores first. Doe not you complaine with open mouthes of vs Ministers, for want of continencie; and yet is it not well knowne, that your priests and Monkes, <sup>n</sup>like fed horses, haue neighed after their neighbours wiues: and your Nunnes haue opened their seate (to ouer the Prophetes phraze when he speaketh of such like light skirts) to euery one that passed by, and haue multiplied their whoredomes.

*Taceo de fornicationibus & adulterijs, à quibus qui alieni sunt, proboceteris ac ludibrio esse solent, Spadonesq; aut Sodomitæ appellantur: scilicet Nicolas Clemangia, speaking of your priests.*

I say nought of your priests fornications and adulteries, from which crimes, if any man be free, hee is made a laughing stocke to the rest, and either called an Euhuke or a Sodomite.

*Laici vsque adeo peruersam habent nullo eccliesse esse, ut in plebsq; parochijs uel aliter uel in presbyterijs etym tolerare, nisi conuincantur habere à quo uel se suis sit consiliu uxoribus: quæ ut sit quidam usquequaque sunt extra periculum, scilicet the same man.*

The lay people are so conceited of the incontinence of all priests, that willingly they would not haue a parish priest, vntill hee haue a whore of his owne, that so they might keep their owne wiues. And yet for all that, they are scarce sure of their owne by that course.

*Fornicationis copulatio: Molochium cum suis Prælati, ac Monachi.*

De præfatis Symoniacis: in Bibliotheca sanctorum Patrum, printed at Paris, 1576. pag. 655.

q1bid.

e Nemoris vni-  
onis, tract. 6.  
cap. 34.

*Monachis, & conuersis, & in Monasterijs plures parturunt filios & filias, quos ab iisdem praelatis, Monachis, & conuersis fornicarijs, seu ex incestuoso coitu conceperunt, faith Theodoricus de Niem, Secretary to Pope Urban the 6. going on thus, Et quod miserandum est, nonnulli ex huiusmodi Monialibus aliquos factus earum mortificant, & infantes in lucem edito strucidant, &c.*

Many Nunnes commit fornication with Bishops, and Monkes, and Conuersts, and are deliuered of sonnes and daughters within their Monasteries, which were got by those persons fornicatorlike, if not incestuously. And which is most pitiuall, very many of these Nunnes kill with saberdiaucies the fruite in their wombes: many kill them after they be borne.

*Quid (obsecro) aliud sunt hoc tempore puellarum Monasteria, nisi quadam Veneris execranda prostibula, & lasciuorum, & impudicorum iuuentum ad libidines explendas receptacula? ut idem sit hodie puellam velare, quod & publice ad scortandum exponere? faith Clemens above named.*

What are Nunneries (I pray you) now, saue cursed stews and places for meeting of wanton and shamelesse youths to satisfie their lusts in? So that now it is all one, to make a wench a Nunne; and to make her a whore.

*Iohannes Cremenensis, one of your Romish Cardinals, held a Councell at London in the yeare 1125. wherein he inueyed bitterly against such priests as kept concubines, dicens summum scelus esse a latere meretricis ad corpus Christi conficiendum surgere, saying, it was a damnable sinne for a priest to arise from a whore, to goe to say Masse: yet he himselfe loued a whore with all his heart. For as wee read in our English stories, ipse cum eadem die corpus Christi confecisset, cum meretrice post vesperam interceptus est: he himselfe was taken with a whore the same night after hee had said Masse. And as it seemes, he was taken in the manner: for the historiographers note, Res notissima, negari non potuit: the matter was so plaine, it could not be denied.*

Againe, doe you not condemn vs of ignorance, reporting

De corrupto  
Ecclesie statu.

\* Henricus Hun-  
tingdon. hist. l. 7.  
ad an. Christi  
1125. Roger  
Houeden annal.  
pars prior in  
Hen. l. 2. n. 1126.  
Math. Paris in  
Hen. l. 1. ad an.  
1125. pag. 93.  
Math. Westm.  
Flores hist. ad  
an. 1125.  
\* Huntingdon.  
Houeden, Math.  
Paris. locis citat.  
t Bristow, Mo-  
tine 31.

cing by vs, that we are afraid to reason with common Catholikes, and that when we do reason, the common sort of Catholikes are able to answer all our arguments, and to say also more for vs, then wee can say for our selues: as though yee were the people onely, and wisdom must die with you. And yet are not we able to proue out of your owne mouths, that your Priests and Monkes were generally like the\* fix-score thousand Niniuites, who had not so much wit, as to discern betweene their right hand and the left?

\* Iona 4. 11.

*Vide ut admitti ad sacerdotium ceterosq; sacro ordines homines idiotas & illiteratos, vix moros ac syllabarios absque ulla intellectu legere scientes, qui Latinum & Arabicum aequaliter vtrunt: saith Clemens.* Speaking of the ignorance of your Clergie.

Thou maist see ignorant and vnlettered persons aduanced to Priesthood, & the other holy orders: which cannot reade without stutring and stammering, who haue as great skill in the Arabian tongue, as in the Latine. And in\* another place:

*Quotusquisq; hodie est ad Pontificale vel menestruum, qui facrum vel perfunctorie literas legerit, audierit, didicerit, imo qui sacrum codicem nisi tegumento tenui vngquam attigerit?*

How many are now aduies preferred to Bishopricks, who not so much as cursorily haue either read, or heard, or learned the holy Scriptures? yea who haue not so much as touched the Bible except it were on the outside of the couering? And of the same sort of men, *ad hoc seculo Episcopatus & Sacerdotia indotissimis hominibus & a religione alienis deferri solent.* — *Hodie Episcopi nostri (paucis exceptis) sacrarum literarum scientia ceteris ex populo longe inferiores sunt.* saith Duaren.

In this age Bishopricks and Parsonages are bestowed on most vnlearned, & irreligious men. — At this day our Bishops (except a few) are more vnlearned then the common people.

*Pudent Italia Sacerdotes, quos ne fouet quidem legis conflat nonam legem: apud Thaboritas, vix mulierculam inuenimus, qua de nouo & veteri Testamento respondere nescit.* saith Aeneas Sylvius.

De Praesulibus  
Semoniacis, in  
Biblioth. sanct.  
par. edit. Paris.  
1576.

x De corrupto  
Ecclesiaz statu.

y De Sci Eccles.  
Minist. & Bene-  
fic. hb. 1. ca. 11.

Comment. de  
di. & f. d. Al-  
fonso regis lib. 3.  
Apotheg. 17.

Fic

\* Grauenen 7.  
nationis Germanicae, quod habetur in Fasciculo rerum Expensarum, impressi. Colon. 1535. fol. 167.b.

**Fig. upon the priests of Italy; who neuer read ouer the new Testament:** \* a man can hardly find a woman among the Thaborics who can not answer roundly to any thing out of the old and new Testament.

*Ecclesiasticum regimine iuueni digni (Roma videlicet) committuntur, qui ad mules magis quam homines pascendos & regendos essent idonei.*

The gouernment of the Churches (euen at Rome) is committed to vnworthy persons: who are fitter to looke to the keeping of Mules then men.

Thirdly, doe not you vpbraide vs with baseness, and villenise: accounting no better of our most reuerend Bishops, then vncircumcised Philistims, which (as \* you say) were taken out of the raskalitie of the whole realme? Do not you giue out, that a great part of our Clergie resteth in Butchers, Cookes, Carchpoles, Coblers, Diers, and Dawbers, Fellons carrying their mark in their hand, in stead of a shauen crown: Fishermen, Gunners, Harpers, Innekeepers, Merchants, and Marriners, Neermakers, Potters, Apothecaries, and Potters of Bilinsgate, Pinners, Pedlers, ruffling Ruffins, Saddlers, Shearmen, & Shepheards, Tanners, Tilers, Tinkers, Trumpeters, Weauers, Wherrimen, &c? Do not \* you report, that so many bankrupts, and infamous, and villanous wretches, are admitted to it, that none, almost, except he be driuen thereto by beggerie, will enter into it? as though ye onely were the sonnes of Nobles, and wee the children of Fooles, and the children of villaines, which were more vile then the earth? And yet are wee not able to prooue against you, that you haue made Leuites, euen Bishops, and Priests, of the blinde, and the lame, of the flat-nosed, broken-footed, broken-handed, of the crooke-backt, and bleare-eyed, of the scurvie and scabbed, of the lowest of the people, ragge and ragge?

*Si quis desidiofus est, si quis à labore abhorrens, si quis in ocio luxuriari volens, ad Sacerdotium conuolat: quo adeptus, statim se ceteris Sacerdotibus voluptatum sectatoribus adiungit, qui magis secundum Epicurum, quam secundum Christum viuunt;*

a Allens Answ.  
to the booke of  
English Iustice,  
cap. 3. pag. 44.  
b Staplet in the  
4. booke of the  
Counterblast,  
fol. 481. & S.R.  
in his answer to  
Bels downe all  
of Popery, cap. 8.  
Art. 7. nu. 4. p. 361.  
c Philopater ad  
edictum Reginae  
Angliae nu. 193.  
sect. 3. pag. 180.  
alias Stapl. for he  
is the author, teste  
Poffeuino in  
Apparat. fac. tot.  
verbo. Angli.



*& carpendula seduli frequentant, potando, rivulo effusa, prom-  
fitando, convivendo, cum tessaris, & pile ludendo tempora tota  
consumunt: crapulati verò & inebriati pugnant, clamant, in-  
convalescunt, nomen Dei & sanctorum suorum polutissimis la-  
bijs execrantur, sicque tandem compositum, ex meretricum sua-  
rum complexibus ad divinum altare veniunt, saith <sup>d</sup> Cleman-  
gu, speaking of your Worthies.*

If there bee any lasie fellow, any that cannot away with worke, any that would wallow in pleasures, hee is hastie to bee pricked. And when hee is made one, and hath gotten a benefice, he conforst with his neighbour Priests, who are altogether given to pleasures : and then both hee, and they, live, not like Christians, but like Epicures : drinking, eating, feasting, and revelling, till the Cow come home, as the saying is, playing at tables, and at stoole-ball : and when they are well crand, and tiple, then they fall by the eares together, whooping, and yelling, and swearing damnablely, by God and all the Saints in heauen. And after all manner of some-what pacified, then striding out of their whores laps they go to the Masse.

Efficiantur nunc (sicut a Platina) non modo serui & vulgi  
concepti, ac nati, verum etiam flagitiosi omnes et flagitiosi qui-  
que veniunt, hoc a rebus illis et a rebus illis: Illis et a rebus illis

Now adays, not onely seruants, and they which are be-  
gotten and borne vnder hedges, are admitted to bee of the  
Clergy, but euery vile fellow, and euery vile fellowes brat.

*En Anticus perdisissimus & quod omni aere fuit post Chri-  
stianum in unum solo munditiam, hoc anticus in disperiissimus,  
hic sanguinarius. Deinde ad Ecclesiam collocatur, unde regna  
intruduntur gubernacula, scilicet Linden. Quid quid pueru-  
lis & adolescentulis creduntur hec tra&anda?*

Wretched Courtiers, forlorne and bloody Souldiers (a thing neuer heard of before among Christians) are all vpon a sudden thrust in vpon the Church to manage it in Gods stead, yea boyes and yongsters are made Bishops and Prelates in the Church.

04

**d De corruptio  
Ecclesie statu.**

**e In vita Sozzini.**

fPanoplix lib. 4.  
cap. 77. p. 405.

*Incessu totius habitus pro se ferunt: passim (ad Sacerdotum) admittunt. Eras. Schol. in epistolam Hieron. de uisita Sacerdotali ad Fabium.*

g Iam reipfa Calvinists in Anglia mulier est summus Pontifex. De notis Ecclesie. lib. 4. cap. 11. h In the defence of the censure. pag. 13.

Doth not Bellarmine charge vs with this fault, whereof you your selves stand condemned? to wit, with making a woman a Pope, from which all the world, save soules murthered Papists, will questionlesse acquit vs? Doth not *Parsons* know, railing, and foule scurrilous, to be proper vnto vs, and to our neighbours onely; as though he and his were answerable to *Moses* in mildnesse, and of so temperate carriage, that butter would not indur in their monthes, when yet the contrary appeareth by their owne bookes.

i Quodlibet of Religion and state. pag. 136.

The generall consens of all that ever liued throughly conuersed with *Persons* is this, (saith *Wat* in the Quodlibetting Priell) that he is of a furious, passionate, hot, cholerike, exorbitant, working humor, busie-headed, and full of ambition, enuy, pride, rancor, malice, and reuenge: whereunto may be added, that he is a most diabolically, vniuersally, and barbarous, burcherly fellow, vnworthy the name, may cursed be the houre wherein he had the name of a Priest, nay of a religious person, nay of a temporall lay man lesure, nay of a Catholicke, nay of a Christian, nay of a creature, but of a beast, or a deuill: a violater of all lawes, a contemner of all authority, a stain of humanity, an impotencie of all corruption, a corrupter of all honestie, and a Monopolly of all mischief. And is not this railing? Now if this be thus (to returne to the maine point) why may wee not thinke the Church of Rome to be faulty in choosing Popes *sway*, though *Lea* reprobeth the Church of Constantinople with the same?

k N. D. Loco supra citato.

*P. A. T. Yes, but how could Lea haue answered the Patriarche of Constantinople, if the Patriarche might haue replied truly vpon him, that Rome is guilty of such an offence?*

l 1 King. 18. 17, 18

*P. A. T. Lea might haue answered the Patriarches reply, as Ahab, who charged Elia with troubling of Israel, answered Elia, (whom he replied: I haue not troubled Israel, but thou and thy fathers house:) to wit, with silence. For otherwise I know not how he could haue answered him honestly.*

No

No more than I know how other of your Popes can an-  
swer other replies (in other cases) which may be made vpon  
them. <sup>m</sup> *Agatho* one of your Popes, aloutheth, that the  
Romane Church neuer swarmed from the tradition of the  
Apostles, that shee neuer gaue care to nouelties, that the  
Pope his predecessors had euer boldly strengthened their  
brethren, according to Christs commandment vnto *Peter*.  
For prooffe thereof he appeales to all the world. In like man-  
ner *Nicolas* another of your Popes, speaking of his fellow  
Popes, braues it out, that neuer one of them was so much  
as suspected to haue held an error. Now if a man should  
haue replied vpon them (as any man might haue replied tru-  
ly) that *Victor* was suspected to haue held, that *Christ* was a  
pure man, & not God, which is witnessed by *Eusebius*. That  
*Zephyrinus* was suspected of Montanism, which is testified  
by *Tertullian*. That *Marcellinus* sacrificed to idols, which is  
witnessed by *Damasus*, and acknowledged by *Bellarmino*,  
though denied in some sort by *Baronius*. That *Liberius*  
subscribed to the Arian heresie, which is reported by *Dama-  
sius*, by *Ascanasius*, by *Ireneus*, and by *Sozomen*. That  
*Pelagius*, as some say, was an Arian, or at least, as others say,  
communicated with the Arians. That *Honorius* the first  
was a Monothelite, and for that condemned by name in the  
first and second general Councils. How could *Agatho*  
and *Nicolas* haue answered this reply, thinke you?

We reade that *Tarasius*, the Patriarke of Constantinople,  
charged your Pope *Hadrian* the first, with the crime of Sy-  
monie. And doe you therefore thinke that he himselfe was  
free from Symonie? or rather doe you not know that hee  
himselfe was grievously suspected of Symonie?

**P. A. P.** Yes I know that though *Tarasius* was an holy man in  
his life, and approved so to be by miracles wrought after his  
death: yet he was very greatly suspected of symonie. Where-  
fore I rather thinke, that you neuer read he charged Pope *Ha-  
drian* with that fault.

**P. R. O. T.** The Epistle which *Tarasius* wrote to *Hadrian*,  
wherin he reprooueth him for that is extant in print, so that

m In Epistola 1.  
ad Imperatorem.  
n Nicol. epist.  
ad Michaelem.  
o Euseb. hist. Ec-  
cl. lib. 7. cap. 28.  
p Tertul. lib. con-  
tra Praxeum.  
q In Pontificat.  
in vita Marcell.  
r Lib. 4. de Rom.  
Pont. cap. 3.  
s Annal. Tom. 2.  
ad ann. 301. num.  
101. & 102.  
t Lib. citato in  
vita Liberij.  
u In epist. ad so-  
litarium vitam  
agentes.  
x De script. Ec-  
clesiasticis, verb.  
Fortunatianus.  
y Hist. lib. 4. c. 15.  
z Hieron. de  
script. Ecclesiast.  
verbo Acacius.  
a Sozomen. lib. 4.  
cap. 10.  
b Act. 16. 17. 18.  
c Act. 7. in definit.  
Synodi.  
d See Baronius  
annal. tom. 9. ad  
an. 306. num. 1. & 2.  
e Baron. annal.  
to 9. ad an. 307.  
num. 53. & 59.



have departed so farre from his mercifull providence, and suffer the same to be polluted by a woman, which is not of capacitie for holy orders.

**P. R. O. T.** And why (I pray you) might not God as well suffer that Church to be polluted by a woman, as by so many monstrous men, of whom your owne historians write very shamefully? Why might not she sit there, as well as *Sabinian*, that base and miserable companion, *qui formidabili morte, & culpabili vita notatus est*: who is taxed by your writers, for his vile life and fearefull death? Why might not she sit there as well as *Stephen* the 6, who (as <sup>d</sup> I told you before) tooke vp the carke of *Formosus* his predecessor out of the grave, brought into iudgement before a Council of Bishops, spoiled it of his Papall robes, clad it with a lay-mans garment, indicted it, arraigned it, condemned it, cut off three fingers of it, and cast it into the streame of *Tiber*: depriving all them of their orders whom hee had ordained, re-ordinating them againe? Why might not she sit there as well as *Boniface* the 7, who robbed *S. Peters* Church, & fled for a time to *Constantinople*, who afterwards by *Symonie* and murdering two Popes, made himselfe Pope, who in mischief outstript the most notorious robbers and slayers by the high wayes; that ever were: which in cruelty went before bloody *Sylla* and *Caesar*, and such, as sought the ruine of their country, as your owne *Baronius* confesseth; and who at length died like a beast? Why might not she sit there, as well as *Syluester* the 2, that famous coniurer, who gaue himselfe both body and soule to the deuill, that he might get the Popedom, and died thereafter? Why might not she sit there?

**P. A. P.** Nay, stay a little. They say it is a sinne to belie the deuill. Namely, I perswade my selfe that you belie Pope Syluester: for I haue read, that he was reputed a notable man, both for his life and learning.

**P. R. O. T.** How notable hee was, let *Platina* speake, who writes, that *ambitione & diabolica dominandi cupiditate impulsus, largitione primam quidem Archiepiscopatum Rheymensem,*

b Fascicul. Temporal ad an 614.  
c Some say it was Sergius: the reason of which diuer say see in D. Reynolds Conf. chap. 7. diu. 1. pag. 181. edit. 1584. in marg.

d Pag. 91.  
e *Platina in vita Bonifacii 7.*  
f *Bonifacius 7. annum standus inter famulos latrones & potentissimi nos grassatores atque patriz proditores, Syllas & Caesares horumq; milites, quos omnes superiue creligus iste in piffima nece doctorum Pontificum.*  
Annual. to. 10. ad an. 985. nu. 1.  
g *Florim. cap. 1.*  
h *1036. uis Coccius in catechis. Cathol. lib. 7.*

Art. 15.  
i *Platina de vita Pont. in Syluest.*

inde

inde *Romanorum* adeptus, Pontificatum postremo maiore con-  
 su adiuncta diabolo, consequutus est, hoc tamen lege, ut post  
 mortem totus illius esset, cuius fraudibus tantam dignitatem a-  
 doptus erat: that is, *Syluester* the 2. being devilishly ambiti-  
 ous, got first by briberie the Archbishopricke of Rhemes,  
 then of Rauenna, and after that by the devils helpe the Bi-  
 shopricke of Rome, yet vpon this condition, that when hee  
 died he should be wholly his, by whose meanes hee attained  
 to such digniry. Haue you not cause to beleene, that this fel-  
 low was notable for life and learning? But perhaps *Platina*  
 is singular in this. No. <sup>k</sup> *Sigebert* confesseth, that *Syluester*  
 was thought to haue got the Popedom <sup>\*</sup> ill-fauouredly: and  
 that he was <sup>\*</sup> suspected of Negromancy, and that some said,  
 the deuill brought him to his end. The same in effect is re-  
 ported by <sup>l</sup> *Benno Cardinalis*, by <sup>m</sup> *Martinus Polonus*, by <sup>n</sup> *Io-*  
*hannes Stella* a Venetian, by <sup>o</sup> *Philippus Bergomensis*, by  
<sup>p</sup> *Ranulfus Cestrensis*, by <sup>q</sup> *Matthæum Westmonasteriensem*, by  
<sup>r</sup> *Fasciculus Temporum*, by <sup>s</sup> *Charaxa*, and by <sup>t</sup> *Lucas Syl-*  
*uani*: for, *Nam nos fagit Syluesterum secundum diabolicam fana-*  
*do Romanum Pontificatum ascendisse*, saith *Enas*: we are not  
 ignorant that *Syluester* the 2. got the Papacie by deuillish  
 subtilty.

P A P. *Tue*: all this is to no purpose: <sup>\*</sup> Pope *Syluester* was  
 learned in the *Mathematicks*, and such was the ignorance of  
 that age, that thereupon they held him for a conuicer.

P R O T. Indeed <sup>\*</sup> *William Malmsbury* hauing related the  
 same storie in substance, with the aboue-named writers, sup-  
 poseth that some might replie so, saying, *Sed hoc vulgata,*  
*ficta crederet aliquis*. But some man peraduenture wil say, this  
 is but a made tale, *eo quod solet populus licentiarum famam le-*  
*dere, dicens illum loqui cum damone, quem in aliquo viderint*  
*excellens opere*: because the common people are wont to  
 say, that Schollers who are singular in any thing doe vse a fa-  
 miliar: yet he concludes, that he beleeueth it for true. For mi-  
 bi *vero fidem facis de istius sacrilegio inaudita mortis excoꝝita-*  
*rio*, (y saith he) I am verily perswaded, *Syluester* was such a  
 villaine, because of the strangenesse of his death. For, *Cur*  
*se*

k In Chron.ad  
 an. 988.

\* Non per ostiū  
 intrasse creditur.

<sup>\*</sup> A quibusdam  
 negromantie  
 arguitur.

l De vit. & gest.  
 Hildebrandi.

m In chronad  
 an. 1007.

n De vit. Pont.in  
 Syluest. 2. ad an.  
 995.

o Supplem. chrō.  
 ad an. 997.

p In Polychron.  
 lib. 6. cap. 14.

q Flores hist. an.  
 998.

r Ad an. 1004.

s In Sūma Conc.  
 1 Comment. de  
 gest. Conc. Basil.

lib. 1.

u Bel. lib. 4. de  
 Ro. Pant. cap. 12.

Onuph. annot. in  
 Plat. in vit. Syl-

uest. 2.

x Lib. 2. de gestis  
 regum Angl. cap.  
 10. fol. 36.

y Loco citato.



so vorious enquire if it is ipso fact corporis horrendum Lament. ut  
*suoni sceleris confusio esset?* For why should the butcherly  
 fellow have torne his owne flesh (as he did) but that he was  
 guilty of some strange sinne? Doe not you thinke there is  
 reason in this question? Doublelesse your *Onuphrius* was a-  
 fraid to answer it. And therefore in his notes vpon *Platina*,  
 where hee labours to cleare *Syluester* of the imputation of a  
 conuiter, he takes day with his reader, to cleare him from  
 so fearefull a death.

PAP. \* *Yea, but Syluester the second, is commended by Sergius the fourth, a very holy Pope, who lined within five yeares after him: wherefore it is not credible that he dyed such a shamefull death.*

PROR. Say you so? Doth not \* *Baronius* confesse, that though *Stephen* the sixth, was a wicked fellow: and that as he entred into the Popedom like a cheefe and a murthrer: so he died like a cheefe: yet \* *Sergius* the third, who succeeded within eight yeares after him, commended him: yea *John* the ninth his next succesor, who in that age was a singular honest Pope, commended him, as a man of blessed memorie. Vpon \* which later confession, he makes this obseruation: *Hic considera Lector, quanta saluens ueritiores Pontifices quantulumcumq; reprehensibiles predecessores reuerentia persequi, ut Iohannes Stephanum summi gradus efforem suam sedis inuentione, cum etiam sessione, in omnibus plane exorandis facinoribus detestabilem, pia tamen recordatione Stephanum apparet.* The effect of which Latine is, that it is worthy the obseruation, that the liue-Popes spake reuerently of the dead-Popes, were they neuer so naughty. Wherefore to goe on, why might not Pope *John* sit there as well as *Benedict* the ninth. That vgly monster, as \* *Platina* calls him, who got the reuue when he was twelue yeares old, who when he was cast out for his unworthinesse, got it againe by strong hand within a few dayes after, and for feare that he could not keepe it long, sold it to another for money: who after his death appeared partly like an Asse, partly like a Beare, confessing that he carried such a shape, because

De morte eius  
 sue diaboli per-  
 cussione famam  
 alibi commodius  
 conuelli. Onuph.  
 loco supra citato.  
 \* Bel lib. 4. de Ro.  
 Pont. c. 12. Baro.  
 Annal. to. an.  
 an. 999. nu. 7.  
 \* Facinorosus  
 homo, quique ut  
 fur, & latro in-  
 gressus est in ouile  
 ouium, laqueo  
 vitam adeo infami  
 exitu, vindice  
 Deo, clausit. to. 10  
 Annal. ad ann.  
 900. nu. 5.  
 \* Baronius ibid.  
 \* Ad an. 904. nu. 4.  
 \* Terentium  
 monstrum  
 a In vit. Greg. 6.  
 b Rodolphus  
 Glaber. qui tunc  
 vivebat. hist. lib.  
 5. c. vii. Papyrius  
 Massonius de  
 vit. Episc. in  
 Benedic. 9.  
 c Platina in Be-  
 nedic. 9. Sigonius  
 de regno Ita-  
 liae lib. 8. ad ann.  
 1041.  
 d Caput & cauda  
 erat Asina, ut  
 reliquum corpus  
 fuit Ursus. Fal-  
 cic. Temp. ad an.  
 1034. Plat. in vit.  
 Bened. 9. Polo-  
 nus in Chron. ad  
 ann. 1045.

e Petrus Crinitus lib. 2. de honesta disciplina. c. 13. v. legimus in Fasciculo rerum expectandarum, &c. fol. 44.

f Caelestinus vir sanctissimus, & tam ante Pontificatum quam etiam post miraculis plurimis illustis. Bel. Appendix ad lib. de Summ. Pont. cap. 14. & 24.

g Caelestinus 5. prophetauit in hunc modum, vt scitur, Ascendisti vt valpes, regnabis vt Leo, morieris vt canis. Et ita sane contigit. Tho. Walsing. in Edm. r. & Polichron. li. 7. ca. 40.

h Hildebrand. Ecclesiasticum subvertit ordinem Christiani imperij perturbavit regnum, &c.

Conuenerunt Episcoporum 50. apud Brixian teſte Abbate Vrſpergenſi in Chron. ad ann. 1080.

i Benno Cardinalis lib. ſupra citato. k Ibid. l Ibid. m Ibid. n Forentinus Vigornienſis in Chron. pa. 64. Math. Paris in Guif. Conqueſt. an. 1085. o Onoph. Append. in Plat. in vita Ioh. 24. p Cœſar. Conſtant. Sc. l. 1. Art. penult. q Ibid. Antiſt. 20. r Luiprand. hiſt. per Europam. cap. 1. c. 2. & 30.

he liued like a beaſt in his life time? Why might not ſhe ſit as well in S. *Peter's* chaire, as *Boniface* the eight, who when he ſhould vpon an Aſhwedneſday (as the Popiſh manner is) haue laid aſhes vpon an Archbiſhops head, and religiously told him, that he was but aſhes, and ſhould returne to aſhes; caſt them in the Archbiſhops face, and eyes, maliciously telling him, that he was a Gibelline, and that he ſhould die with the Gibellines for whom *Caeleſtine* his predeceſſor (a man famous for miracles) prophesied: That as hee entered like a Fox, ſo he ſhould reigne like a Lion, and die like a Dogge, which fell out accordingly?

Why might not ſhe ſit there as well as *Gregorie* the 7, commonly knowne by the name of *Hildebrand*, who ſet both the Church and common wealth on fire? who hired a bad fellow to tumble downe great ſtones from the battlements of a Church vpon the Emperours head, to ſqueeze him in peeces, whileſt hee was at his prayers: who caſt the Sacrament into the fire: who ordinarily carried about him a coniuring booke: who ſhrewdly beſought his predeceſſour *Alexander*: who wreſted the Scriptures to couer his lewdneſſe: who at his death confeſſed, that the deuill ſet him on worke, to proue a God to wrath againſt the world.

Why might not ſhe ſit there as well as *Iohn* the 23, who was ſitter for the campe, then for the Church; for profane things, then for the ſeruiſe of God: as knowing no faith, no religion at all: who taught againe and againe, and maintained it before many of good place, That there was no life after this, but that it was wiſe men as with beaſts. Who in a word liued ſo ſcandalouſly, that commonly he was called by them who knew him, a plaine deuill incarnate. Why might not ſhe ſit there as well as *John* the welſh, who made Dragons in a ſtable, who made a boy of ten yeares old a Biſhop, who made the Latene a plaine ſtewes, who

drunke to the deuill: who when hee was at dice, made his prayers vnto *Iupiter* and *Venus*, and to such Idolatrous gods of the Heathen. Who at length was slaine euen by the deuill himselfe while he was committing adulterie, as \* before I noted. If you cannot deny, but God hath suffred these and many as euill as any of these (except the last) to occupie *S. Peters* roome, you may well wonder with *Antoninus*, at the storie (Part. 2. Tit. 16. of Pope *Ioane*, and say, Oh the depth of the wisdom of God, how incredible be his iudgements! &c. But you haue no cause in this respect to denie it, you haue no cause to cast it off as a fable. But giue me leaue to aske you a question. How should this tale of Pope *Ioane* arise, if there was not such a Pope? was there euer such a smoake and no fire? such a report and no probability?

**P. A. P.** No indeed, \* *Great lies arise alwaies out of some truth.* a *Omnia insignia mendacia ab aliqua veritate originem habent.* And so did this. For Iohn the twelfth (to confesse a truth) was a wenching fellow: and among other wenches which hee kept, there was one called *Ioane*, who was all in all with him, and ruled the roale. Now the people perceiving what hand shee had over him, termed her Pope, and despised him. Wherupon the Churches enemies took occasion to slander the Church, as though the Church had (indeed) had a woman Pope. *Onuph. Annot. in Plat. in vit. Ioannis. Fucis quidam inest veri species. Florim. cap. 29. nu. 1.*

**P. R. T.** This is one of *Florimondus* reasons, is it not?

**P. A. P.** Yes. <sup>b</sup> He mentions this, and likes indifferently well of <sup>b</sup> *Loco citato* it. But he mentions it as out of *Onuphrius*. Wherfore take you notice, it rather as *Onuphrius* answer to your question, then as *Florimondus* answer.

**P. R. O. Y.** Consist: provided that you tell mee, how *Onuphrius* proves that *Iohn* the 12. had such a masterfull whore called *Ioane*.

**P. A. P.** <sup>c</sup> *Onuphrius* proves that out of *Luitprandus* *Ticiniensis*, a writer of that age. For he witnesseth (as *Onuphrius* <sup>c</sup> *Loco supra citato.* saith, and *Florimondus* believes) that *Iohn* the twelfth had three famous whores, of whom the fairest, and therefore the best beloved, was called *Ioane*.

**P. R. O. Y.** *Luitprandus*, <sup>d</sup> in the place cited by *Onuphrius*, witnesseth, that *Iohn* the 12. kept one famous whore whom he called

called *Raynera*, whom he made gouernor of many cities, and on whom he bestowed many golden crolles, and chalices belonging to *S. Peter*. In like manner he witneseth, that he kept another called *Stephana*, and that he lay with married wiues, with widowes, with maids, who came to visite the Apostolicall Churches. And withall he witneseth, that he kept a third called *Anna* (who was a widow) and her neece making the Pallace of Lateran no better then a baudie house: But he no where names any *Ioane*, on whom that worthy head of your Church, *Iohn the 12. dored*; *Onuphrinus* (I suppose) mistooke *Ioanna*, for *Anna*: and *Florimondus* iustified the prouerbe, A foole beleueeth euery thing. Haue you not another answer to second this?

PAP. Yes: I haue two or three besides this.

PROT. Thats well. And what is the first of them I pray you?

PAP. This *Iohn the ninth*, was made Bishop of Bonony, and afterwards Archbishop of Rauenna, and at last Pope of Rome, by the means of one *Theodora*, a famous whore, who swayed all matters at Rome in those daies. Now the people perceiving that this *Theodora* could turne this *Iohn* which way she would, and lead him whither she list, they held him worthier the name of a woman then of a man, and therefore called him *Ioane*, and not *Iohn*. Whereupon arose the report of a *Ioane Pope*.

PROT. And who (I pray you) is the father of this answer?

PAP. *Iohannes Auentinus*, who by reason he was a German borne, knew best (no doubt) the originall of this fable, as *Florimondus* sheweth.

PROT. Then *Florimondus* beleueeth this too.

PAP. He thinkes it very probable.

PROT. But so did not his countryman *Genebrard*. For, *Auentinus lib. 4. Annalium fabellam esse assertis*, a *Theodora* nobis scito ortam, saith *Genebrard*. *Ex quo & recentioribus adulatores in Romana sedis odium &c.* That is, *Auentinus* holdeth that this tale arose by reason of a noble whore called *Theodora*. But I thinke, some latter claubacks (of the Emperors) deuided it to discredit the papall seat. Thus *Genebrard*.

And

e Annal. lib. 4.

f Pag. 236.

g Genebrard.  
Chron. lib. 4. ad  
ann. 855.

And is not Genebrard no, as good as Florimondus yeate spe-  
cially such Genebrard<sup>h</sup> spende vpon his Chronicles ten whole  
yeeres: whereas<sup>i</sup> Florimondus by reason of his Clients, can  
spare no time for such studies?

P. A. P. Genebrard was a worthy man, I know. But I respect  
no mans person, wherefore giue me a reason why you dislike this  
conceit of Auentinus, approued by Florimondus.

P. R. O. T. I will. Yet first I would haue you know, that  
though I grant, that Iohn, who was first B. of Bonony, then  
of Rauenna, and lastly of Rome, came to those Bishopricks  
by the means of Theodora a famous whore: in respect where-  
of, your<sup>l</sup> Cardinall historiographer makes question, whether  
he was a Pope or no, and termes him<sup>m</sup> sometimes *Pseudopon-  
tifax & Antipapa*, a false Pope, and Antipope: "sometimes  
*intrusor & detentor in iustum Apostolica sedis*: an intruder and  
an vsurper of the Apostolicall chaire: yet I deny that this was  
Iohn the ninth, for he was Iohn the tenth. Iohn the ninth came  
by good meanes to the Papacie, as your<sup>o</sup> Cardinall saith.  
He caried himselfe honestly in it, and died naturally: but so  
did not this. This confirmed a childe vnder five yeeres old  
in the Archbishopricke of Rhemes: at which fact: *Baronius  
stands aghast*. Then this, *surpior nullus, episcopus siue ingressus in  
Cathedram Petri infamissimus, ita & exitus nefandissimus*.  
There was neuer a filthier fellow then this. This entred with  
infamy, and died fearefully. This was stifled with a pillow  
by the procurement of one as famous for whoredome, as  
Theodora who persecuted him.

P. A. P. This of whom Florimondus speaks, was stifled with  
a pillow by Theodoras own daughter. But it seemes you wrong  
her in her good name. For she caused him to be stifled, because she  
could not brooke his filthy kinde of life with her mother, as<sup>4</sup> Flo-  
rimondus writes.

P. R. O. T. Florimondus will neuer be good. The daughter dis-  
liked not her mother and the Popes course of life at all. She  
her selfe played the whore with Sergius one of your Popes,  
and hid by him selfe with the 12. She married her husbands  
brother, and liued with him in incest. The onely cause why

h Diurno 10.  
annorum studio  
Geneb. præfat.  
Chronograph. ad  
Pontacum.  
i Fabula Ioannæ  
ca. 31. p. 2. 13. nu. 6.  
k Possuin. appa-  
rat. facer. verbo  
Gilbertus Gene-  
brardus.

l Annal. tom. 10.  
ad an. 915. nu. 11.  
si ipse Pontifex  
est dicendus.  
m Ad an. 913.  
nu. 11.  
n Ad an. 918.  
nu. 1.

o Annal. tom. 10.  
ad an. 901. nu. 1.  
p Idem ad ann.  
905. nu. 1. & 2.  
q Frodoard. hiff.  
Rhemes. l. 4. c. 19.  
r Ista noua, tur-  
pia, detestanda,  
solo auditu har-  
renda, atque pu-  
denda. Ann. to. 10  
ad an. 915. nu. 9.

s Ibid. nu. 11.  
t Idem ad an. 918  
nu. 1.  
u Cap. 19. nu. 3.  
x Luitprand. l. 2.  
c. 13. agnoscite  
Baron. annal. to.  
10. ad an. 908. n. 5

y Baron. ad an.  
933. nu. 11.

z Adan. 918.

a Cap. 29. p. 235.  
& 236. cap. 30.  
p. 240, & 241.

b Lib. 3. cap. 12.  
c Leo Ostiens.  
lib. 1. cap. 57. in  
fine. Baron. an-  
nal. to. 10. ad an.  
918. p. 702.

d Cap. 30. p. 242.  
e Baron. annal.  
to. 10. ad an. 901.  
nu. 1.

f Florim. cap. 30.  
nu. 1.

g Baron. annal.  
to. 10. ad an. 855.  
nu. 53.

he procured him to be stifled, was her enuie to one *Peter* the Popes brother, as <sup>z</sup> *Baronius* proueth out of *Luitprandus*.

PAP. *But in good earnest, was not this Iohn, Iohn the ninth? Florimondus againe and againe calls him Iohn the ninth. And me thinks he should not mistake him so often.*

PROT. In earnest this was not *Iohn* the 9. *Florimondus* was decciued.

PAP. *Why, but Benedict the 4. succeeded Iohn the 9. did he not?*

PROT. Yes, that is true. But *Benedict* the 4. succeeded not this *Iohn*. *Iohn* the 11. as <sup>b</sup> *Luitprandus* writes: or rather *Leo* the 6. as <sup>c</sup> others write, succeeded this *Iohn*.

PAP. *Florimondus writes, that Benedict the 4. succeeded this Iohn: and obserues withall a knacke of knaerie in those who report this story, in that they fastened this tale vpon a Iohn, whom a Benedict succeeded.*

PROT. Obserue you then a knacke of foolerie, or knaerie, or rather foolish knaerie in *Florimondus*. For I tell you once againe, that *Benedict* the 4. succeeded not this *Iohn*: all histories are against it. But suppose he was *Iohn* the 9. If his loose cariage of himselfe with *Theodora*, gave occasion of the report of a woman Pope, why was it not recorded as hapning in his time, but about forty yeares before his time? *Iohn* the 9. was made Pope in the yeare 901. yet this storie is recorded as hapning about the yeare 854.

PAP. <sup>f</sup> *That came to passe by the subtiltie of the reporters. For about the yeere 800. the Emperesse who was common called all the world, was called Theodora. Now these trifling tale-tellers bearing of a Pope Iohn in Theodoras time, clepe it into the time of Theodora the Emperress, who liued about thirtie yeeres before the barles Theodora.*

PROT. This would rather argue simplicitie than subtiltie in the reporters. For, <sup>g</sup> *now*, whether it happened in the one, or in the other *Theodora*s time? But it carries no colour of truth with it. For *Theodora* the Emperress neuer eueryd any sway in Rome at all: At *Constantinople*, for a while in the time of her sonnes minority, she could do some things: but

in



in Pope *Joanes* time she was turned out of office at Constantinople. She was deposed from her regencie, and thrust into a Monasterie, where she was kept till her death. What is one of your other answers?

P A P. My third answer to your maine question is, that perhaps this tale arose from Iohn the 8. For Iohn the 8. dealt not like a man in the case of Photius Patriarke of Constantinople, but sheepishly and like a woman. For Iohn the 8. received Photius into communion, who was excommunicated by his predecessors. Iohn the 8. suffered himselfe to be overcome by halfe a man. Whereupon, in reproach he was called, non Papa, sed Papilla. And upon that reproachfull speech, came this tale of a woman Pope.

P R O T. Who devised vs this answer, I pray you?

P A P. This is *h* Baronius answer.

P R O T. *Baronius* answer? Is that possible? Is not *Baronius* one of them who holds, that the rumour of the Church of Constantinople's oversight, in suffering a woman to creep in to be Patriarke, occasioned this tale against Rome?

P A P. *Tis* merry is he. For having set downe Pope Leo his words touching this rumour: *Quæ ita erant fama vulgata de Ecclesia Constantinopolitana, conventis in Romanam Ecclesiam a schismaticis eam odio prosequentibus, & calumnijs proscindentibus, quis non intelligat?* *saith Baronius: that is,* *Who seeth not, that what was reported of Constantinople, the same was thoroughly falsified, as speaking against Rome?*

P R O T. And with what honesty can he say both *N.D.* who holds of this last opinion, professeth, that it is somewhat curious, that in Pope Leo his time, viz. 1016, there was not so much as any rumour or mention of any woman Pope that reigned here in the Roman Church. So doth *Baronius* himselfe say verily (*namque*) if there had been but some flying tale of any such accident at Rome in former dayes, Pope Leo would not have feared it, before he had charged the Church of Constantinople with the like. Was there not so much as a flying report of a woman Pope before Leo the 9. his time, in *Baronius* opinion? How then did Leo the 8. oc-

h Annal. to. 10.

ad an. 879. ou. 5.

h Annal. to. 10. ad

an. 873. ou. 78.

Cap. 5. ou. 19.

pag. 399.

Certe si vel le-

uissimus rumus-

culus per calum-

niam de his spar-

sus esset, trique

is ab eo fuisset

antea diluendus,

quid videretur

perlatum facinus

eiusdem generis

obiecisset. Annal.

to. 10. ad an. 873.

causæ an. 66.

caſion ſuch a report, who lived an 140. yeares before Leo? But let *Baronius* goe with this ſcape. What reaſon have you to thinke that the rumour of Conſtantinople might occaſion this tale againſt Rome?

m Florim. ca. 25.  
nu 3.

P. A. P. <sup>m</sup> Good reaſon. For every man knows that Conſtantinople was called New Rome, and Rome ſimply. Now a man might eaſily be deceived, in ſuppoſing that to be done in Rome in Italy, which was reported to be done in Rome, but in Rome in Grecia.

n Conſtantinop.  
nouam Romam  
iam inde à Con-  
ſtantini tempore  
Græci vocabant.  
Papyr. Maſſon.  
lib. 2. de urbis E-  
piſc. in Simplicio.  
To. 2. de ſen. Bell.  
lib. 2. cap. 31. Col.  
812.

P. R. O. T. That Conſtantinople was called New Rome, "I eaſily yeeld vnto you. But that it was at any time called ſimply Rome, that your *Florimondus* is not able to make good. That his owne fancie, and in deliuering it he bewrayes his owne folly. *Conſtantinopolis nunquam absolute dicebatur Roma, ſed cum addito, ut eſt bodie, Noua Roma.* Conſtantinople was neuer ſimply called Rome, but with an addition, as we call at this day, *New Rome*, ſaith *Gretſer*. Yet to ſuppoſe it true, why did not the relators of it, ſet it downe as happening in *Leo* his time, but 140. yeares before: if ſo be it was occaſioned by the report that went of Conſtantinople in *Leo* his daies? If it had thence begun, it ſhould have beene regiſtered as then happening.

P. A. P. Well: ſuppoſe it were true, what gaine you by it? or what is the Church prejudiced by her? If *Pope Ioane* had bene, ſhe had not prejudiced the Church, ſaith *N. D.*

a Part 2. of three  
Conuerſions, c. 5.  
pag. 189.  
b Bellar. lib. 2. de  
Eccleſia, cap. 2.  
c Rhen. in not. in  
1 Cor. 12. v. 14.

P. R. O. T. But ſhe had. For if ſhe was *Pope*, then it will follow thereon neceſſarily, that the Church (according to your teaching) once hope headleſſe. For the Church (in your learning) is defined to be a company of Chriſtian men profeſſing one faith ynder one head, to wit, the *Pope*. But ſhe howeuer ſhe carried the name of *Pope*, was no *Pope*. For a woman is not capable of holy order. A woman cannot play the *Pope*. Ergo all the time of *Pope Ioane*, the Church hope headleſſe.

d Loco ſup. cit.

P. A. P. Indeed the one ſide ſayes more of ſuch a ſort, ſaith *N. D.* To ſuffer ſuch a Church ſhould loſe her head, ſeemeth for the time. But ſhe is not ſo great a ſinner, as to loſe her head by *Pope Ioane* his error.

P. R. O. T.

**P**RO. What is that you say? Doth the Church haue head-  
lesse, when one Pope dieth, till another be chosen? Now alas  
what a pitifull case is the Church in then? Since Christs time  
there haue beene about 240 Popes. And therefore by your  
saying, the Church hath beene headlesse about 240 times.  
Yea, and sometimes betwene the death of one Pope, and  
the choosing of another, there haue passed many daies; many  
moneths, some yeeres. As for example, <sup>f</sup> after *Cletus*, the Bi-  
shopricke of Rome was void 20 daies: <sup>g</sup> after *Clement*, 22.  
After *Alexander* the first, <sup>h</sup> 25. After *Pelagius* the first, 3 mo-  
neths and odde daies. <sup>i</sup> After *Pelagius* the second, 6 months  
and odde daies. <sup>j</sup> After *Iohn* the third, 10 moneths, and  
odde daies. <sup>k</sup> After *Sabinian*, 11 moneths and odde daies. <sup>l</sup> Af-  
ter *Honorius* the first, one year and more. After <sup>m</sup> *Clement* the  
fourth, two yeeres and more. <sup>n</sup> After *Marcellinus*, 7 yeeres and  
more. After *Nicolas* the first (as some say) 8 yeeres and more.  
And after *Felix*, sometimes the Duke of Sauoy, *S. Peters*  
chaire stand empty 10 yeeres, <sup>o</sup> saith *Bodin*. Whereupon will  
follow, that the Church hath often and long together beene  
headlesse. But that is not so great a matter, you say: Is it not?  
Whence I pray you, should the Church haue her wit, when  
she is bereaued of her head? The saying is, Great head, little  
wit. But without question, no head, no wit. When the  
Church is headlesse, she is witlesse, and by consequent help-  
lesse. And therefore I take it, you haue good cause to beware  
that you grant nothing whereton it may be concluded that  
your Church was once headlesse.

**P**RO. But did not *S. Austin* hold opinion, upon supposition  
of a like case, that the Church of Christ, should not be preiudi-  
cated? Did not *he*, hauing received of the Popes of Rome from  
Christ his daies, make this demand: what if any Iudas or  
traitor had interred among these, or some chosen by error of men?  
and answered so plainly: Nihil inuolucaret Ecclesiae, & inno-  
centibus Choroque.

**P**RO. But considering the body of your doctrine,  
you may not answer so, nor think so. For you hold that your  
Pope is head of the Church, and that it is necessary vnto sal-

<sup>e</sup> Cicrellus ad-  
dit ad Platinam  
& Onoph.

<sup>f</sup> Anastasius de  
vitis Pont. in  
Cletus.

<sup>g</sup> Idem in Cle-  
mente.

<sup>h</sup> or 35. Idem in  
Alex.

<sup>i</sup> Idem in Pel-  
gio. 1.

<sup>k</sup> Idem in Pel-  
gidem in Ioh. 3.

<sup>m</sup> Idem in Sabin-  
iano.

<sup>n</sup> Idem in Hono-  
rio 1.

<sup>o</sup> Pontacus  
Chronogr. l. 2.

<sup>p</sup> Anastas. lib. ci-  
tat. in Marcelli-  
nos & Polonius

codice: Man-  
scripto, & Pont-  
acus Chronogr. l. 2.

<sup>q</sup> Teste Platina  
in vit. Nicol. 1.

<sup>r</sup> De republ. lib. 6.  
nu. 718.

<sup>s</sup> N. D. part. 2. c. 5.  
nu. 19.

<sup>t</sup> Austin. Epist.  
165. ad uenera-

culum dam Do-  
natist.

uation.

uation to acknowledge him the head: but so did not *S. Austin*. You hold that in a true Church, one Bishop must lawfully succeed another, or all is dashed: but so did not *Saint Austin*. For he puts the case, that some traitor *(subreptissimè)*, that is, had come in vnorderly into the Bishop of Romes Seate, and yet resolues, that that was not preiudiciall to Gods Church. Conforme your selues in these two points, of the Popes headship, and succession, to *Saint Austins* judgement: and then you may better say in this case of *Pope Iane*, that which *Austin* said in the case proposed: That shee had not preiudicated the Church of Christ.

u N.D. loco supra citato.

P. A. P. *We make more reckoning of Saint Austin then you do. But I will not stand wrangling upon his meaning now. Because whatsoeuer inconuenience can be imagined in this case, is more against you, then vs. For your Church admitteth for lawfull and supreme head thereof either man or woman, which our Church doth not.*

2 The oath of the Supremacy. 1. Eliz. 1.

P. R. O. T. Our Church admitteth neither man nor woman for lawfull and supreme head of the Catholike Church, as yours doth. Our Church teacheth that Christ onely is the head thereof. Our Church admitteth neither man nor woman for lawfull and supreme head of a particular Church. For our Church acknowledgeth the King supreme governor onely, not supreme head: and so shee stiled *Queene Elizabeth* in her time. Though if we giue our Princes more, yet the inconueniences against vs, are not like the inconueniences against you; because the next in blood is to succeed with vs; the greatest Symonist, who can make his faction strongest, is to succeed with you.

2 Britow, Moe time 32.

P. A. P. *What other inconuenience followeth upon this accident, to suppose it true?*

P. R. O. T. If it be true there was such a Pope, your Church must be discarded as no true Church. For thus I argue. That is no true Church, which cannot giue in plaine authentickall writing the lawfull, orderly, entire, without any breach, and sound notorious succession of Antiope. But your Church, if *Iane* was Pope, cannot giue in plaine authentickall writing, the

the lawfull, orderly, entire, without any breach, and found notorious succession of Bishops. For by reason of her, *Benedict* the third could not orderly succeed *Leo* the fourth. She put in a caveat, or rather, was of her selfe a barre to his succession. By her a breach was made in the ranke of your Popes. She, no foole, but a whore, marred your play.

**RAP.** No, no. For all that you can rightly gather upon her Popedom is, That the Popes seat stood empty of a Lawfull Pastor for the space of two yeeres, and a few oddes moneths. Now so it did often by reason of the differences among the Electors, as you your selfe shew'd. And yet no man durst say, nor could truly say, that succession failed, as *Baronius* notes.

**PROT.** As *Baronius* notes? If *Baronius* may be ludge; there is nothing that can marre your succession, neither vacancy, nor entrance in by the window. Whether the chaire be empty, or full, by irrepson, or by usurpation, it is all one to *Baronius*. *Baronius* will not give over his plea of succession. For though he (nor without grief) confesseth, that many vgly monsters have sat in *S. Peters* chaire: though<sup>d</sup> he confesseth, that many Apostataes, rather then Apostolicall persons, have occupied that roome: though<sup>e</sup> he confesseth, that there have bene many Popes, which came irregularly to the Papacy, and served for no other purpose then ciphers in Arithmetike, to make vp the number; yet he holdeth their succession sound. Though<sup>f</sup> *Baronius* writes, that *Boniface* the 6, who got possession of *S. Peters* chaire, and kept it 15. daies, was a wicked fellow, and not worthy to be reckoned among Popes, in as much as he was condemned by a Councell held at Rome. Though<sup>g</sup> he writes, that *Stephen* the seventh, such another as *Boniface* the 6, or rather worse, played at thrust our roosen with *Boniface* the 6, and kept the papacy 5. yeeres. Though<sup>h</sup> he writes, that Pope *Christopher* shuffled *Leo* the

b Nihil prater  
ex ea ser miseri  
nouatores, lucr  
capiunt, nisi ve  
ci posuit duobus  
illis annis & men  
sibus sedem Pon  
tificiam legitimo  
vacuam fuisse pa  
store — quod  
& alias accidit, ve  
maiori temporis  
spacio sedes Pon  
tificia, dilata per  
discordias dis  
gentium electio  
ne vacarit: nec  
tamen successio  
nem delisse, quia  
vnam ausus est  
dicere, quod nec  
dici potuit. Sed  
tantam esse dila  
tam, nullo verò  
modo sublaram.  
Baron. Annal. to.  
10. ad an. 853. nu.  
69.

c Quot pro  
der i pro dolor  
in eandem sedem  
visu horrenda in  
trata sunt mon  
stra, &c. To. 10.  
ad an. 900. nu. 3.  
d Non Apostoli  
cis, sed Apostolich  
to. 10. ad an. 908.

no. 2. Qui non sunt nisi ad confusum & inordinatum tempora in Catalogo Rom. Pontificum scripto. to. 10. ad an. 912. nu. 8. f Homo notorius, iam antea his gradibus depositus &c. non numeratus inter Pontifices. reportus qui dominatus fuit in Ro. Synodo. nu. 10. ad an. 897. nu. 1. g To. 10. ad an. 897. nu. 1. h Apostolice sedis inuasor, & fur & lare — indignus nomine Ro. Pontificis. in. 10. ad an. 908. nu. 1. Ibid.



our, and by violence installed himselfe, and kept it seuen moneths : and that *Sergius* at the seuen moneths end thrust *Christopher* our, shearing him a Monke, and keeping it to himselfe, as some say, seuen yeeres, as *Baronius* himselfe saith, three yeeres : yet all this shuffling in *Baronius* opinion, doth nothing staine succession. Yea, though he cannot deny that *Boniface* the seventh, who sat as Pope one yeere and one moneth, was a wicked varlet, a plaine tyrant, a sauage beast, an vsurper, one that had no good property of a Pope. Though he cannot deny but that *Leo* the eighth, who was a schismaticke, and an intruder, and an Antipope, in his opinion, kept the place almost two yeeres. Though hee cannot deny but that *Iohn* the twelfth, who was but like a Pope in a play, kept it nine yeeres : and *Iohn* the 11. the bastardly brat of *Sergius* aboue named, who came to it by euill meanes, and managed it accordingly, kept it six yeeres : and *Iohn* the tenth, as false a lad as any of his fellowes, who entered by fraud, and ruled with violence, kept it 15. yeeres : yet this lessens nothing the credit of his succession. I warrant you, *Baronius* was of *Gembrards* opinion, who though he granted that fittie Popes together came in vnlawfully, and gouerned as madly, would not yet let his hold of succession goe.

Ad an. 910. nu. 1.  
k Sceleratissimus  
vir. a. l. an. 974. n.  
nefandissimus  
parricida, trucul-  
entus praedo, qui  
ne pilum habuisse  
dici potest Ro-  
mani Pontificis,  
ad an. 985. nu. 1.  
l To 10. ad an.  
931 nu. 38.  
m Ostensus fuit  
tanquam in sce-  
na mimus ponti-  
ficem agens. to.  
10. ad an. 955. n. 4  
n To 10. ad an.  
931. nu. 1.  
o Inuasor & de-  
tentor iniustus  
Apostolicæ sedis.  
ad an. 918. nu. 1.  
p Chronol. lib. 4.  
seculo. 10. ad an.  
974.  
a In Episcopis. de  
iure diuino resi-  
det ista potestas  
creandi sacerdo-  
tes. Tolet. Sum-  
ma casuum Con-  
scientie. lib. 1. ca. 1.  
b Anathema sit  
qui dixerit non  
solos sacerdotes  
esse Ministros ab-  
solutionis. Conc.  
Trid. Sess. 14.  
Can. 10.  
c Semper in Ecclesia pro indubitato habitum est, ita necessariam esse ordinationem sacer-  
dotali ad Eucharistiam conficiendam, vt sine ea nullo modo confici possit. Bell. 4. de Eu-  
cha. c. 16.

P A P. Is there any further inconuenience, which may light vpon vs, if this story be true?

P R O T. Yea. For if it be granted there was such a Pope, the popish Priests among you may well doubt of the lawfulness of their mission : and you lay-papists of the sufficiency of the absolutions, which they giue you vpon your Eare-confessions, and of the truth of the Reall presence, and Transubstantiation. For vnllesse the popish Priests be priested by a lawfull Bishop, their priesthood is not worth a rush : vnllesse you lay-papists be absolved by a lawfull Priest, your absolution is nought worth : and vnllesse the words of conse-



cration be vttered by a lawfull Priest, intent vpon his busi-  
 nesse, there followes no substantiall change in the creatures  
 of bread and wine. Now how can your Priests be assured that  
 they were priested by lawfull Bishops: and how can you lay-  
 papists be assured that you are absolved by lawfull Priests:  
 or that your Masses are said by lawfull Priests: seeing wee  
 read (as <sup>d</sup> before I shewed) that Pope *Ioane* gaue Orders,  
 Pope *Ioane* made Deacons, and Priests, and Bishops, and <sup>d</sup> Pag. 82.  
 Abbots. For it may be well enough that the Priests of this  
 present age are descended from those who were ordered  
 by her: especially seeing we no where read, that they were  
 degraded by succeeding Popes, who had their ordination  
 from her. Her successors dealt not with her shauelings, as  
 Pope *Iohn* the 12. did with *Leo* the 8. his shauelings. \* *Iohn*  
 the 12. degraded them all, and compelled euery of them to  
 giue him vp a paper, wherein it was thus written: *Episcopus*  
*meus* (meaning *Leo* the 8.) *nihil sibi habuit, nihil mihi dedit*:  
 had nought for himselfe, and gaue me nought: but so did  
 not *Benedict* the 3. with hers. Vnlesse you say, that *communis*  
*error facit ius*, as <sup>f</sup> Lawyers said in the case of *Barbarius Phi-*  
*lippus*, I know not what you can reply with probability to  
 this: and yet that will not serue your turne; for though it  
 may be so in matters of the common-wealth, in matters of  
 the Church it cannot be so. For an error in the beginning, in  
 matters touching the Church, proues often an heresie in  
 conclusion. In matters of the Church, prescrip-  
 tion addes no credit to actions of  
 euill beginning.

\* Sigebert. in  
 chron. ad an. 963.  
 Baron. annal. cap.  
 10. ad an. 964. nu.  
 9. Ioh. de Turre-  
 crem. Sum. de Ec-  
 clef. lib. 2. ca. 103.

f f de officio  
 Prætoris.

FINIS.